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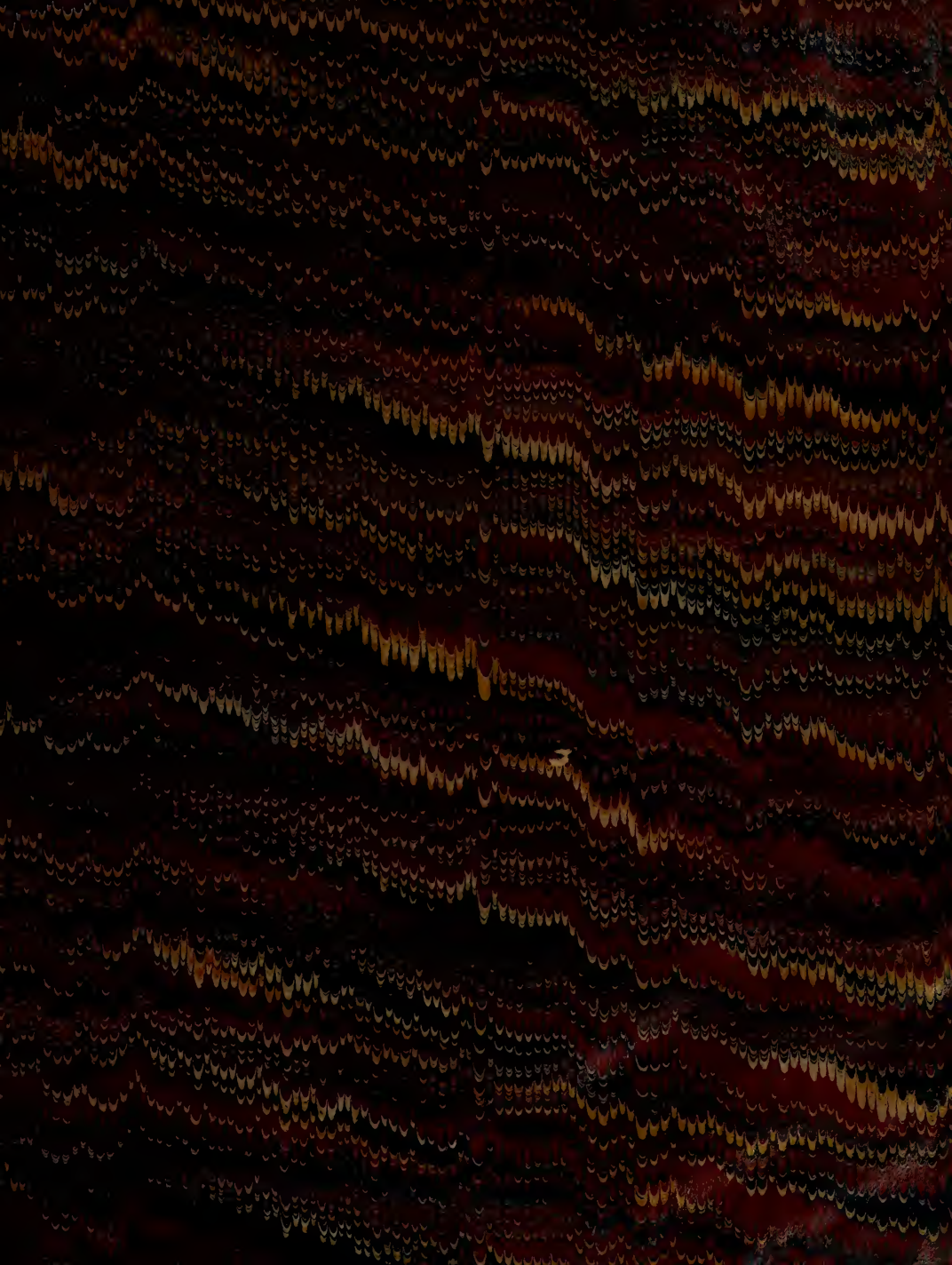
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OBSERVATIONS, &c.

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OBSERVATIONS  
INTRODUCTORY TO A WORK  
ON  
ENGLISH ETYMOLOGY.

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SECOND EDITION.



LONDON:  
JOHN MURRAY, ALBEMARLE-STREET.

1819.

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#### NOTE.

This second Edition of Etymological Observations is offered to the Public with some additional matter; and it would, no doubt, have been improved, if the former one had obtained the benefit of more Criticism.

The opinions of intimate friends, however estimable, are usually too indulgent, when an Author perhaps requires salutary correction or reproof. The subject, in the present instance, is, indeed, not calculated, like works of taste, to afford general amusement: but, learned men may employ a portion of their time, not altogether unprofitably, in contemplating the elements of Speech.

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N. B. *The Reader should understand that by Gothic, in these sheets, is meant Scythian or Scandian Gothic; Saxon, is the Anglo-Saxon; and Teutonic the dialects of Upper Germany, particularly in the middle ages.*

## OBSERVATIONS, &c.

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THE English Language is derived from the Gothic and Celtic, chiefly through the Anglo-Saxon and French dialects. The object now in contemplation is to trace the probable origin of its words, to mark their adventitious changes, and indicate their principal analogies.

The utility of etymological enquiries has been disputed on the ground, that, a precise meaning being once affixed to words, it avails little to know whence they originated. This, abstractedly, may be true; but, linked so intimately as they are with the Arts and Sciences, their variations must correspond with the progressive improvement of the human mind, and therefore assume some considerable importance in the History of Man. Even the puerile attempts of this kind which have been admitted into our dictionaries, create a national concern that means should be tried to avert the sneer of foreigners, and remove at least some erroneous ideas, which are always pernicious. The difficulty of such correction is sufficiently evident. Few literary men would be disposed to tread in this humble path; and fewer still, if any, possess knowledge of the ancient and modern languages of Europe adequate to the pursuit. Many years of labour, and no small portion of fortune must be devoted, in this way, without any certainty of success, amidst the numerous contingencies which exclude all rational calculation of pecuniary advantage. Fame, the aerial recompense of authors, cannot be expected. If the etymons be at all natural, the difficulties of selecting and compiling them will become less obvious. They offer, at the same time, so wide a scope to the shafts of criticism that, those who choose to exercise it candidly, will, at least, distinguish between the cursory and amusing analysis of particular words, and the toil of wading through a whole vocabulary with no choice of evasion.

The task, here prescribed, extends much beyond the usual practice of referring, merely to some cognate term, in German or French, for an English etymon,

without pointing further toward a common source ; which is little more satisfactory than adducing some difference of pronunciation at York and in London.

It is impossible to conceive, without painful experience, what obstacles must be encountered during the investigation, not only of corrupt expressions, but numerous omissions, mutations, and transpositions of letters, by which nations, as they became more refined, endeavoured to please the ear by euphony. This confusion has been increased, in many cases, by the introduction of a foreign alphabet unadapted to the organic sounds of particular languages ; such as the Sclavonian and Irish, where several consonants are put together for what might be expressed by a single letter. And still more provoking, if possible, is the barbarous articulation of such conquerors as those who have changed Constantinople, Athens, and Nicæa, into Stambul, Settines, and Isnîc.

The Gallic Celts were more remarkable for their variable pronunciation and mutation of letters than even the Welsh and Irish. The Latin *verbum*, was with them *berf*, *werv*, which the Welsh converted into *gwerv*, *geirb*, and *gair* ; while *barba*, the beard, was *barf*, *varef*, *barv*, *parw*, *warf* ; the Gascons were *Vascons*, *Wassones*, *Bascons* and *Biscayans*. In many instances, however, imperfections of this nature were productive of some advantage, in the same way that the Latin *flavus*, *fulvus*, *hervus* and *gilvus*, although originally perhaps the same word, served afterwards to describe different shades of colour. *H*, *g*, and *c*, when initial letters, were generally confounded among the Celts, by indistinct guttural sounds, to produce energy ; but *k* has frequently taken their place, in modern days, since they became objectionable for their harshness.

The intermutations of *p*, *q*, *c*, *h*, and *k*, are very extraordinary. *P*, reversed, appears to have formed *q*, which probably was introduced into the alphabet at a later date. The *Osce* or *Oscans*, whom we now call *Toscans*, used *p* where the Latins had *q*. The Welsh and Armoricans adhere to the mode of the *Osce*, while the Irish incline generally toward that of the Latins ; and, allowing for such singularities, the affinity of European language is observable in the *qui*, *quæ*, *quod* of the Latin, which takes *cui* in the dative case ; the Irish *ci*, *ce*, *ciod* ; the Greek *ποιός*, *ποίη*, *ποίη* ; the *Æolic* *κοῖός*, *κοίη*, *κοῖον* ; the *Armorican* and *Welsh*, *pi*, *pa*, *piad*, or *pibeth* ; the *Gothic* *huo*, *hua*, *huad* ; *Saxon* *hwa*, *hwe*, *hwat* ; *Danish* *hwo*, *hwilk*, *hwad* ; *Belgic* *wie*, *wilk*, *wat*. And in our ancient *quho*, *quhich*, *quilk*, *quhat*, together with the modern *who*, *which*, *what*, seem to be included both the Celtic and Gothic pronunciations. The *Gothic* *huilk*, converted by us



into which, is contracted from *who like*, forming the feminine gender; but used occasionally for both the masculine and neuter. In the same way *e like* became our *each*, and *so like*, *such*. That the Greeks, as well as the Armorican, British and Irish Celts, had *p* in one dialect for *q* and *k* in another, may be further instanced *ἰπὸς* and *ῥῆκος*; while the Latins have converted *λείπω* into *linquo*, *liqui*, *ποπαῶ* or *πέπτω* into *coquo*, *λύκος* into *lupus*; and their *columbus* and *palumbus* had no original difference. Similar mutations have crept into French, as *escume* for *spuma*; *echine* for *spina*; while English *cod*, a husk, is *pod*; and our term *peep* in all the northern dialects is *keek*, from the Gothic *ge auga*, Islandic *eiga*, to *eye*. The Gothic or Saxon name for a grasshopper is *lopust*, the leaper, from which the Latins seem to have formed *locusta*; and our *lobster* is their *sea-locust*. This perversion extended to other remote nations; for the Christians of Abyssinia, or more properly Habish, say *Ketros* for *St. Peter*.

Among many peculiarities, the Irish having no *H* in their alphabet, frequently substitute the letter *T*; as the Russians do *Th*, at the beginning of words; by which it becomes difficult to detect their source. Thus *tulla* or *tulloch*, which is of the most common use throughout Scotland and Ireland in forming the names of places, could not readily be recognised as the Gothic *hola* and Saxon *hyla*, our *hill* or *hillock*; but when we know that *taip* is a *heap*, *talla* a *hall*, *toll* a *hole*, *teth* *heat*, and *töcsaid* a *hogshead*, there can be no doubt of the fact.

Some races of men discover unaccountable aversion to particular letters, and predilection for others: of which *R* and *L* are examples. The former is entirely excluded in favour of the latter by the Chinese, who say *Fu lan sy*, and vulgarly *Plance*, for *France*. Two American tribes, evidently from one stock, have the same speech, except that these letters are their shiboleth. The one cannot express *R*, nor the other *L*, so that they call themselves *Cherakies* and *Chelakies*. The Latins, as well as the ancient Goths, preferred the softer sound of *L*, which the Italians, French and English, frequently in the middle of words, pronounce like a vowel; the Gothic *fiol* or *fior* is *four*, and *λεῖλιον* is the Latin *lilium*. The Portuguese generally introduce *R* instead of *L*; but sometimes they absurdly transpose them in the same word, as *milagre* for *miracle*; while the Italians convert the Latin *lusciniola* into *rosignuolo*, a *nightingale*, and the French *orme* is the Latin *ulmus*. This disposition militates against the opinion that nations were naturally inclined to appropriate the first of these letters to express energy and harshness, and the other softness and liquidity. Fortuitous deviations of this sort, as well as mutations which are sanctioned by general use, will be noticed more properly at the

head of each letter in the body of the work. But, in such an extensive undertaking, many things must be omitted : and a claim for great indulgence toward instances of misconception and inadvertence cannot be lightly rejected, where so much is to be explored among the relics of dark and distant ages, or unravelled from the barbarous distortions of elocution, so prevalent in more modern times.

The Celtic language, including the Hellenic and Latin dialects, is supposed to have been general throughout Europe, prior to the irruptions of those hordes named Pelasgi, from Πελασγῶν, the neighbouring country, or Pelasgeotæ, perhaps Φυλπογγητη, the Gothic tribe, who were called by the Asiatics the red-haired people ; and its affinity to the Arabic, Hebrew, and Phœnician, like that of the Gothic to the Sanscrit and the ancient Persian, has been generally admitted. The first establishment of those invaders was said to have been Argos, the white, or town of fair men, and the name afterwards extended to the whole of Greece. That particular race may still be distinguished in Sweden, Saxony, Hanover and some smaller districts, such as Darmstad, whose lofty stature and flaxen hair indicate a different descent from the cross made, swarthy inhabitants of Hesse Cassel, Bavaria and Suabia ; while an evident mixture is observable among the English, Belgians, Danes and Prussians.

Concerning the derivation of Celt, properly Kelt, little can be said with certainty, since History is silent ; and Etymology, unless founded on some basis of that nature, is no more than conjecture. Γαλια, in compound words, denoted belonging to the country. The inhabitants of the continent adjacent to Britain called their's Gall or Gaul, and themselves Galiods or Gallouets, by the addition of liod, Welsh lyeod, Gothic lyd, Saxon leod, Greek Λίως, Λαώδης, which alike signify the people or nation. The Gothic ha lyd or ghalyd, and Greek Γαλαώδης, landsfolk, might readily be conjectured as having produced the Greek synonymes Γαλάτοι and Κέλτοι, for Celts ; but the latter term has more the appearance of being from the Doric Κέλτη, for Τέλτη, a boundary. This meaning corresponds exactly with κοντα, the Gothic kant, a division, side or boundary ; so that Celtiberia and Cantiberia would imply the borders of the Iberus, without any allusion to the Celts, who were probably never considered as a distinct nation any more than the Tartars. Κυλητοι however, would correspond with the Welsh and Irish names Gwylt and Gwyddel, for inhabitants of the woods.

It may be observed that the Hebrew galat and galeel signify an adjacent territory, or different nation. Gaul, however, can with more probability be traced to



the Persian Gaw, Armoric Gwale, Welsh Gwal, Gothic Wall, Woll, Velle, Bala, Swedish Wall and Scotch Wala, a plain, low or champaign country; by which designation the low districts on both sides of the Alps would have been clearly distinguished from those of the mountains; and such was probably the origin of the Wallis or Valais of Switzerland. The same indefinite term might readily have included afterwards the different regions to the very confines of the Goths, who, at all times, have given the name of Wals or Walsk to the French and Italians. Val, in old French, was low, and avalar, to abase. The Gauls almost uniformly, at the beginning of words, used G where the Goths had W, as guard, ward; guile, wile; guise, wise; by which Wal and Gal or Gwal would be the same word. Lower Brittany, in the Armoric dialect, is Gwelled, the low country, which equally well applies to Guelder or the Netherland, where the people were once called Gwalons or Walloons. Thus the Gothic Flalander, Flat landers, is Flanders; and the inhabitants Flamen or Flamensk, men of the flat or plain, Flemmings. The Gothic Walsk, however, denoted also what was foreign, and in this sense may be the Gothic Uala for Utala, outborn or outlandish.

The Gothic gauw or gow, a district, although sometimes used, like the Persian gaw, for a vale, had perhaps no connexion with the word Gaul. It was converted into the Latin govía, in the names of many places bordering on streams of water, such as Brisgaw, Turgaw, in Germany; and Glasgow, Linlithgow, in Scotland.

Of the three distinctions, Comati, Togati and Bracchati, applied by the Latins to the Gauls, the last seems to have been given to Goths, either through mistake or from their having fixed themselves in what was considered a Gallic territory. Brik, brok, bracca, adopted by the Greeks and Latins, is Gothic, and signifies the break, breach, division, or fork of the body; and also the clothing called breeches: but the Gothic brek or bragd, from bregda to divide, change, variegate, and Danish brogges, Swedish brokug, Hebrew barudh, Arabic buruk, abruk, Celtic bric or brek, denote what is ornamented, variegated, or striped. Birkbenar, the ancient name of a class of Gothic warriors, was probably corrupted from brikbenar, the soldiers with striped hose, the same perhaps who in Irish history were called red shanks. The tartan dress worn by the Highlanders of Scotland, is bryc and breacan, in Welsh and Irish: like them too the Galli Braccati or Helvetii may probably have followed this mode of marking their genealogical descent and family connexions; and the checkered cealt of the Irish, the Gothic kiolt, Danish kilt, Teutonic kiolt, a lap or fold, being thus variegated and tucked round

the thighs or loins, was readily confounded with breeches. Diodorus says that braccæ were sundry coloured clothes; and the same costume is known to have obtained among the Scythians and Persians, who were also called Braccati by the Romans.

Heraldry, *Σήμα*, probably originated in such disposal of colours, combined with the usage of the Goths in wearing on their armour the figures of beasts and birds; although it received, no doubt, much improvement during the crusades, since gules, rose; sable, black; azure, blue; diapre, damask; and goshu, a gusset, are terms borrowed from the Arabic and Persian. The Gothic *bræge* or *brahe*, gallant, noble, brave, ornamented, produced *braggett*, or as we would express it, *bravehood*, which was an honorary dress, according to Ferrarius, among the ancient Helvetii, known still in Sweden as *stændser hus*, the Gothic *stanid hos*, stained hose. Thus, to wear the breeches is to possess an emblem of superior rank and authority. This particoloured clothing was also called *heden* by the Goths, from *heid*, honor, splendor; and not, as some have supposed, from *Heathen*. The plaid of the highland Scots, which they likewise call *breacan*, corresponds with the Gothic *liot*, Swedish *let*, stained or spotted, and the Saxon *blid* or *geblid*, coloured, striped, variegated; all of which seem to have the same root with our *blow*, *blush*, and *bloom*; but *plaid*, a cloke, in Moeso-Gothic, was the Islandic *palt*; perhaps corrupted from *fald*, a fold or wrapper. The word *tartan* is the French *tiretain*, probably from the Latin *traho* and *tingo*, signifying drawn or woven in colours. This invention was obviously an improvement on the rude staining practised in very ancient times. That worn by women was known among the Goths as *stanidsa*, stained or striped cloke. Even the *sporan*, in Erse or Irish, a purse used as a decoration in dress, has no verbal connexion in that language: but the *briki beltis sporn*, (the breeches belt sporan) of the Goths, Swedes and Danes, has the same root with our word *spare*, to save, from which the French have derived *espargne*, a treasury.

In the time of Julius Cæsar no vestiges of Celtic erudition or monuments of ancient architecture appear to have existed either in Gaul or Britain. The bards frequented the wicker halls or camps of chieftians; and the druids practised their mysterious devotions in sacred groves, like the idolatrous Hebrews, or among the gloomy recesses of the forests. Those rude fabrics of huge stones which have been considered too lightly as remains of their temples, are generally Gothic. Some inclosure of that kind was usually erected by the Normans and Saxons to the memory of a chief slain in battle; of which many examples are found in Spain

and Portugal, as well as England. Stonehenge, constructed exactly in the same style, but of greater dimensions, evidently signifies the stone circle for popular conventions, called in Sweden *allgemenneligit thing oc ring*, "the general council and ring for the people." Our court of hustings is the Gothic *hus thing*, the aulic forum; and the Yorkshire riding, *rett or ried thing*, a justiciary meeting. *Thing*, as a termination corrupted into *hing* and *ing* by the Saxons, may be traced in the names of many places, such as Reading, Lansing for *landsting*: and our lath, a district, is merely the Saxon *leth* contracted from *lathing*, a law court with the portion of territory within its jurisdiction.

The Goths denominated themselves *Gaut or Gautr*, *Got*, *Jot* or *Jotun*, which they consider as a mere difference in pronunciation, meaning, like *riess or russ*, powerful men, giants, or warriors. The formation of their name may be traced with some probability from the Gothic *A*, to have or possess, which produced *aud*, *aut*, Swedish *od*, Saxon *ead*, Teutonic *od* and *ot*, Welsh *od*; all of them signifying wealth, power, happiness, riches, beatitude, *lot*, fortune, fate; and hence were apparently derived our words *God* and *good*: the Latin *bonus* signified good, rich; dives, *divus*, opulence and divinity. The Greek *Πλουτος*, also, was wealth and Pluto, known to the Goths as *Audin* or *Odin*, the Syrian *Mammon*. The Persian *Ayduu*, Hebrew *Adoni*, the Lord, the Almighty, *Tartar Aidin*, light, splendor, may be connected with Persian *ade*, *ader*, Saxon *ade*, Welsh *odyn*, fire, and the first *Odin* was probably the Sun. The chief who conducted the Goths into Scandinavia appears by his Gothic names *Odin*, *Oten*, *Wodan* and *Godan*, to have been confounded with the Deity, because his name, like the Persian *Udu*, the Gothic *Aud*, Welsh *Udd*, denoted power; as the Arabic *Akbar* is applied to designate God or a mighty prince in the sense of our word Lord. The *Bodh*, *Voda*, or *Bogd* of the Indians, Tartars and Russians, the *But*, *Bud*, *Wud*, of the Persians and idolatrous Arabs, the *Qud* or *Khoda* of all the tribes from Turkey throughout Tartary, the *Godami* of the Malays and Ceylonese, appear to be merely different pronunciations of *Wodan*, especially as *bodh* or *boodh*, in Sanscrit and the common dialects of Hindoostan, is used for our Wednesday or *Odin's day*.

Whether the *Aud* of the Goths produced their *Auskia* and *As*, may be doubtful: but they were names for God, Jupiter, and *Odin*. *Odin* and his followers were known as *Asiamen*; *Æsi* were Gods of the *Tyrrheni*; and according to Gothic authors, *Asgard*, in Media, the ancient capital of our forefathers, now pronounced *Chasgardia*, is called *Aderkind*, *Azerkind*, by the Persians,



and Adir kerd by the Turks ; meaning the city of fire. Kind in the Persian name is the Sanscrit kund, and Tartar kerd is the Gothic gard, Russian gorod, an inclosure. Zoroaster, *Zurtusht*, probably had his name from this object of his adoration. The Dragon with the Scythians was the emblem of fire ; and the story of St. George and the Dragon appears to have been a metaphor of the triumph of Christianity over Magism. The Hebrew esh, Syrian as, the Persian atash, azish, Gothic eysa, Swedish æsa, *Eŷsa*, *‘Eŷia*, signified fire, and hence the Gothic and our word ashes : The Auska of the Goths was the goddess of sun-beams ; Astar, the *Asagere* of the Syrians, Hebrew Ashtaroath, Venus ; whence the Persians had their Ashtee or Love Feast, which is our Easter. As diisa, the moon or Diana, was the sister of that great luminary worshipped in the east as Boodh, called Adonis in the heathen mythology of the west ; and still consecrated by name in our Sunday.\*

It is remarkable that boars were sacrificed at the winter solstice by the Goths, whose ol, J ol or Jula, from ala, to parturate, is our yule, the nativity, anciently of the new year, and now of Christ. Those animals were before known as sunnu golt and jula golt, sun or yule boars, sufficiently indicating the time and purpose of a worship so natural to the ignorant inhabitants of a rude climate.

The etymon already assigned for Odin is congenial with the Gothic synonymes for God : Har or hæ, high, is their herr, the Lord ; ofur or over, above, having the article J prefixed as usual, became their Jofur, Persian Zufur, Zubur, the superior, or Jove, which the Latins adopted as more declinable than Jupiter. The Gothic negative reversed the meaning of this term, and na ofur is the Scotch Nufur, signifying the devil, or literally the infernal, which is the opposite of Jofur, the supreme. The Goths equalled the Greeks, Romans and Hindoos, in the number of their idols. In Gothland one hundred of them were exhibited in the great temple dedicated to Thor. Their belief in a trinity of the Godhead had been adopted in

\* Hes, Heet, Hit, the Chaldean name of the bituminous fountains, called Is by Herodotus, which served for building Babylon, has considerable resemblance to the Hebrew esh, Gothic æsa, Teutonic heiss, our hot, denoting their inflammable nature. Hylla, the ancient Babylon, is perhaps connected with the Persian ala, Gothic ell, fire ; *‘Hlaos*, Welsh haul, the sun ; which, with the Persian, Gothic, and our own prefix *be*, may have produced the Chaldean Bel, Hebrew Bell, Belus, pronounced Beio among the Tartars and Laplanders. Thus the Chaldean Bab el, or Bab bel would mean the inclosure of fire, or of the Sun, corresponding with the Asgard of the Goths. The Hebrew Eli, Arabic and Persian Eli, Alah, Ilah, the supreme Being, were apparently Bell, Baal and Belus, the Lord. The Gothic Bal, Swedish Bål, Saxon Bæl, also signify fire ; from ala, Saxon ælan, to burn.

Asia, and it prevented their conversion to Christianity until the introduction of the Athanasian creed, several centuries after the death of Christ.

The name of Goths, or powerful, may have been assumed, subsequently to their emigration, from the pride of conquest; but, they are said to have been once known as Jætte or Hiætte, Saxon Geatas, signifying both Getæ and giants. This might be derived from their own word *I ætt*, the progeny, the clan; or, more probably, their *ha* or *gha*, Greek Γη, the land, had been prefixed to *ætt*; by which Hætte, Hiætte or Ghætte would mean descendants of the land, giants. It was in this sense that Æschylus calls Pelasgus, who probably was a Goth, son of the earth-born. In sacred history the children of the land are described as giants; the Greek Γίγας has both significations; and, in Roman mythology, Terra was the mother of all giants.

The Goths, not merely in name, but from speech, manners, country, and their own tradition, were the Getæ of ancient authors, better known, to us, with the article prefixed, as Sgetæ, Scacæ, or Scythians. The Massagetæ were so named from their own word *Massa*, Sanscrit *Maha*, Mæso-Gothic *Maiza*, great, mighty, powerful, or perhaps from Saxon *Mæthas*, the Medians; and the *Moeso-Getæ* were those who inhabited Mæsia. Scandinavia, the Skanisk or Scaniza of Jornandes, the Skagan of the Goths, signifying a shelving shore, is applied to the extremity of Jutland at the entrance into the Baltic sea; and the modern Scania, the southernmost coast of Sweden, may have been Skagen idun, to which the Latin termination was annexed. There they distinguished themselves after their relative positions, as Normen, Suddermen, Austrgautr, Westrgautr, Danen, and Saxen, which in our language would be northmen, southmen, east-Goths, west-Goths, islanders, and sea borderers. The Goths used *sun* as well as *sud* for the south, and called the Swedes *Suens*, or *Soenski*, the Latin *Sueones*. The Gothic *eyna*, *ðn*, Danish *oen*, islands, with the article *de*, our the, would be *de oen*, the islands, and denote the aquatic territory of the Danes, called Dænmark in Saxon; the Gothic *mark*, Persian *marz*, being our march, a boundary. *Ion*, the island, is *Jona*; and *mi ðn*, between the islands, *Mona*.

The inhabitants of Germany were in speech Goths, including the Teuton whose proper name was Thiuden, from the Gothic *thiod* or *tiod*, folk, subjects, people: *Tha*, was the land, and *jod*, a child; and thus *Suithioden*, the south nation, or *Sudermannia*, was Sweden. *Thiodsk*, now pronounced *Teudsh* or *Teutch*, throughout Germany, *Tudeschi* in Italy, and by us *Dutch*, means strictly be-

longing to the nation. Tiod mot, a national meeting, has been contracted into diet, and Theodoric, rich in subjects, was a name totally different from the Greek Theodore.

Sigg, segr, sigsman, in Gothic and Saxon, is a warrior and a conqueror. The North American savages, nearest to Europe, call their captains Sachems and their great chieftan Saga more; which is almost purely Gothic. Sax, or as we say, Saxony, might appear to be connected with this word; but generally, throughout the Gothic tongues, sæ æg was the sea side or edge, the German shore, along which Saxony anciently extended. The Gothic sax, from ax, an edged tool, has been fancifully suggested by some who were willing to believe that most nations assumed names from their favourite weapon in war, particularly as sax was a short sword and also the sharp beak or prow of a galley.

Those Saxons, from whom we have obtained the name of English, inhabited Angria or Angermanland. The Gothic angur, or more frequently angul, from the disposition already noticed to change R into L, is the Danish angul, the Saxon enge, a hook or strait; and although Anglia, the ancient capital of which is said to have been Hæthaby near Sleswick, extended in latter times as far as the Weser, it consisted properly of what now is called Angelen, being a narrow part of the Isthmus between the broad domain of Saxony and the Jutes. The latter were the Saxon Ytas or Eotas and the Gothic Utts, Jutts, or inhabitants of that jut of land forming the entrance into the Belt, which is the Gothic bælt, Scotch belth, a passage for ships, a channel, giving name to the Baltic sea. Utt in Gothic, Swedish udd, Saxon eot, is an isthmus, and Eotole, in Saxon, signified both Jutland and Italy.

The English had their name from angl, and the Scottish from scot, by the addition of the Gothic termination sk, which is the origin of our ish, the Saxon isc, Teutonic isch, Greek ἴσος, signifying assimilated, identified; and the term is used in all dialects to the very shores of China. Thus, in Russia and Tartary, Tobolsk, on the river Tobol, Uralsk belonging to the Ural, are followed by Ochotsk and Yukutsk bordering on the Pacific Ocean.

The Saxon chiefs, who led their countrymen to the conquest of Britain, were called Hengist and Horsa from their military insignia; for those are alike names for a stallion or horse; the figure of which is still retained in the armorial bearings of their relatives, the illustrious house of Hanover. The Gothic hiu alf



signified the family or race of Alfo, the successor of Odin, who was considered to be not only royal but divine. It became afterwards corrupted into Whelf, and Guelph, when used to distinguish the Imperial and Papal factions in Italy. The Teutonic *bild* and *bill*, although differently composed, were written alike, and signified likeness, law, liberty, privilege. In either sense it might have been considered as corresponding with βῆλλ, low Latin *bullā*, as an official ordonance of the Pope. In its first sense it was however formed from the Gothic *lit*, *lih*, a countenance, which produced Saxon *bileh*, *bilih*, Swedish *belate*, Teutonic *bild*, an image, device, cypher. In the second sense the root was Gothig *lag*, law, equity, which became *bilag*, *bill* and *bild*. To these terms the Teutons prefixed *weih* or *weich*, the Gothic *wē*, sacred, holy ; and thus *weihbild*, *weichbill*, was a consecrated signet, or a sanctioned civil right. The Italians, according to custom, converting the Gothic W into G, made Ghibelli ; their diminutive of which, Ghibellini, was applied to the opponents of the Guelphs.

To conclude the observations relative to Anglo-Saxony, it may be observed that, the principal part of its territory, when most extended, is now included in the dominions of Prussia ; a word formed from the Gothic *bo*, a colony or settlement, and *russe*, which was the ancient name of the river Niemen ; and thence originated the barbarous Latin Borussia, the German Preussen ; unless the *po* of the Slavonians, adopted by the Danes, be the prefix, by which the word would signify upon the russe. Pomerania is, no doubt, the Slavonian *po moeri*, on the sea.

Continual warfare with the Gauls and Romans must have attracted all the military force of the Goths, from the east and west, toward the frontier rivers and mountains which were their natural barriers. Those individuals who possessed extraordinary spirit of enterprize could indulge it there in what was deemed legitimate spoliation ; while the peaceable cultivators of the soil, in the more northern countries, enjoyed a state of tranquillity which could not fail to produce an excess of population. These military bands, who, according to Cæsar and Tacitus, had annually a new distribution of territorial property, maintained among themselves almost entire independence, and were at times even hostile to each other, unless when united under some chief against the common enemy, or with a view to conquest. It happened frequently that an aspiring military character, taking the lead, was joined from every quarter by those who disdained a state of repose ; and this assemblage, as with the Tartars, bore the name of that people from whom he descended ; although far from being the most numerous of his followers.

The Suevi or Suabians were so called from the Gothic *swefia*, Teutonic *schwaben*, to associate tumultuously, to swarm; and the *Almanni* may have been either *Allmen*, or more probably the Gothic *Allmagn*; which like *Gior* or *German*, signified the entire might or *main* force, and would include all the warlike borderers of every denomination along the Dnieper, the Danube and the Rhine, to the German ocean.

The *Ukrain*, Persian *kran*, a limit, as in *Krain* and *Krainth*, now *Carniola* and *Carinthia*, had apparently the same root with our word *rand* and the Gothic *gran* or *græntz*, signifying the border; being probably considered as part of the Gothic *Langobard*, from *lango*, extensive, and *bard*, a border, which at one time comprehended *Dacia* and reached to the Black Sea. But when the *Langobardi*, defeated and dispersed, were forced to seek refuge for several centuries in the interior countries, whence perhaps they originally sprang, the limits of *Almagna* became contracted to the Danube and the March. That river called *Moraw* and *Moera*, from the Gothic *mær*, Persian *marz*, Greek  $\mu\alpha\rho\acute{\alpha}$ , our *meer*, a boundary, gave name to the *Marcomani*, men of the marches, and afterwards to the country called *Moravia*. Next to them came the *Catti*, or *Kanti* of the Goths, derived from their *att*, *jat*, *jad* and *ghatt*, Arabic *hadd*, a border; whence the low Latin *Gades* and *Getia*, now called *Hesse*. The Gothic and Saxon *sælyd* or *sælid*, the people of the sea-shore or descending coast, were probably the *Salii* of the Latins; particularly as the final consonant was frequently omitted by the Goths; and *Frizeland* for *Fri sæ land*, was the country of the *Frison*s. The Gothic *bala*, a plain or flat, and *ha* or *gha*, the Greek  $\gamma\alpha$  or  $\gamma\eta$ , a territory, may have been corrupted into the Latin *Belgæ*, with whom terminated the primary list of borderers.

The *Vandals* apparently were not known till a later date. Their name originated in the Gothic *vanda*, from which we have our verbs to *wend* and to *wander*, converted by the Teutons into *vandel*; which designated some hordes of emigrants, compelled by over population to leave their native soil in quest of new possessions; but these people were totally different from the *Vendi*, who may have been the *Hueni* or *Huenti*, *Huns* and *Fins*. *Venice* was also called *Ἐνερία* by the Greeks, and *Hungary*, *Vengaria* by the Russians.

Most of the tribes here enumerated were afterward included in the more general names of *Burgund* and *Frantz*. The former, probably from Gothic *bor*, *bord*, and *gun*, people or warriors of the borders, were also called *Urgundi* from the

Gothic *ur*, over, exterior or separated. The Rhetian alps seem to have been named from the Gothic *ra ætti*, mountain-limit ; but this *ra* became the German *gera*, and produced the modern names of Grausons and Grisons for Ge-rætians. The *Eth* in Tirol, if formed from *ætt*, would mean the boundary river. No root enters more into Gothic composition than *ra*, Swedish *rå*, Persian *rayah*, Saxon *rawa*, Teutonic *rah*, Greek *ῥα*, Latin *ora*, demarcation or limit. It served to form the Gothic *ran*, *ren*, or *rand*, as used by us, a line or border, which is also the Teutonic *rain*, Irish *ran*, French *rang*, Welsh *rhenge*, our range and rank.

The initial letters B, F, V, and G, were common prefixes of nearly the same purport with the Goths, who said *frewa*, *froa*, *groa*, to grow ; *frid*, *grid*, peace ; so that *ren* became their *bryn* and *brun* ; whence our word *bourne* and the French *borne*, a limit or boundary. *Ran*, with G prefixed, is the Gothic *græns* or *grans*, Danish *granse*, Teutonic *gran*, *grantz*, *vran* or *vrantz*, changing to the Moeso-Gothic *fera*, the Saxon *feran*, which produced *Grancia* and *Francia* in low Latin. In Scotland this etymon may be traced in *Grantz ben* or *Grain pen*, now pronounced *Grampian*, the boundary mountain ; and *Græns dike*, converted into *Græms dike*, the boundary rampart. The Teutonic *france*, French *frange*, and our *fringe*, a border, appertain to this general meaning ; and the Gothic *brin*, already noticed as a variation of the same term, was also *brenk*, our *brink*, a margin, from which the ancient names of *Brenks* or *Brensk*, as well as *Franks* and *Fransk*, were given to the same people.

It would appear from similar investigation that *Pharamund*, the Gothic *Ra-mund* and *Framund*, corresponding with *Ορι ἄμυνα* or *Φοραμυν*, and signifying protector of the border, must have had that title before he led the Franks into Gaul. The Gothic *mund*, or *munt* God, was the war-cry of the Goths, which the French pronounced *Mount-joye*, because God sounded like the Latin *gaudium*, their and our joy. This *mund*, in the same sense, formed the termination of many Persian words, being apparently the Sanscrit *wunt* or *want* : and from it are derived the names *Sigismund*, patron of victory or conquest ; *Edmund*, defender of power ; *Gundamund*, support of battle ; *Efrimund*, high warden ; *Rosamund*, endowed with praise, and not *rosy-mouth* as some have supposed, which is totally inconsistent with the dignity of Gothic names both male and female. *Rosa*, the Swedish *roos*, Danish *roes*, Scotch *roose*, produced *rosary*, divine worship, and *beroose* converted into *praise*. The Goths, and Greeks also, prefixed B to the initial R ; and in this way the ancient racing at weddings, in the portion of Britain northward of the river Humber, for the bride's praise or favour,



has become broose, without any more connexion with brose, brewis, or broth, than the vulgar phrase of ruling the roast, with what is roasted; and the Gothic *ros hatt*, Danish *roest*, renown, pre-eminence, was probably the origin of the vulgar expression to call roast meat, to vaunt.

In the later periods of the Greek empire the predatory Goths, who called themselves *Væringe* or *Væringar*, which signifies in their language, military or pretorian bands, became the terror of friends and foes on the shores of the Mediterranean sea. It was they who under *Hast Thegnus*, the high Thane or *Maire du Palais*, are said to have founded the town of *Hastings*; and from them the Russians received their sovereign *Rourick*, rich in peace, whose descendants were called the *Warger* or *Waringer* dynasty. The depredators known to us as Normans were these *Væringi*, the *Beringi* and *Veringi* of the Greeks and Latins, whose valorous achievements as *Furungee*, when associated with the Franks during the Crusades, are celebrated to this day in eastern romance throughout Persia and Hindoostan. They were of the same stock with those chiefs who had obtained the dominion of France, whom they assisted in defending and desolating the Greek empire. When joined to the Italians and English, with multitudes of other military pilgrims, their common jargon produced the modern commercial language called *lingua franca*; and thence all Europeans are known as *Furungee*, by the Asiatics. Among the changes arising from such corrupt pronunciation may be here instanced those which have occurred in the name now generally assumed by the sovereigns of France. The Gothic *Lud wig*, renowned warrior, was *Hludivig* or *Hluwig* in Saxon, and formed the low Latin *Chlodovicus* or *Ludovicus*, which became successively *Cloud*, *Clovis*, and *Louis*, with the French. By similar gradations the Gothic *œr rik*, rich in honour, Saxon *Eor rick*, Swedish *Erick*, with the Gothic article *J* or *ij* prefixed, produced *Yorick*, *Jorge* and *George*.

Various etymons have been assigned for Britain without any advertence to the word *bro*, so universal among the Celts of our islands and of Gaul, where it is also pronounced *bru* or *broed*; which like the Syriac *baro*, Gothic *byr*, signifies a populated country. The Armoricans now call England *bro saos*, the land of the Saxons; and the Welsh and Irish have the term in common use, saying *bro aeg*, a country accent, or *brogue*; *brûaidh*, a compatriot; and *broed dyn*, a countryman or Briton; *tan*, in both Irish and Welsh, is an extended or flat territory; so that *broed tan*, like Gaul, might have served to distinguish the plain from the mountainous country, until time had rendered the name general to the whole

island. Other districts on the adjacent continent, besides Brittany, were known from circumstances of locality, which the Celts were apt to observe; and thus Armorica is composed of *ar mor*, on the sea. The Welsh *braid*, Swedish *bredd*, and Danish *bred*, the shore, correspond with the Armoric and Gothic *bordd* or *bord*; but *dd* being usually pronounced like *z*, by the Gallic and Cambrian Celts, Brittany became *Breiz*, the maritime district, the chief port of which is *Brest*. The Welsh *Prydan*, for Britain, from *pryd*, the Gothic *prydd*, beautiful, adorned, was only used poetically.

The modern name Wales originated with the Saxons, who, after the Goths, so pronounced Gaul, in which they included Italy, and considered the Britons, who took refuge in their mountains, as Roman subjects. The Celtic *Gual*, *Galle* in French, produced *Gualbech*, little Gaul, and hence *Perkin Walbeck*, the heir of Wales. The name *Cimmri*, inhabitants of *Cambria*, being the regular plural of *cym bro*, the united country, might not have been peculiar to the people of Wales. But the northern *Cimbri*, probably *Kynfrei*, from the Gothic *kynfer*, a kinsman, were certainly Goths inhabiting the whole of the territory now included in Denmark. Gothland was also called *Kynaland*.

The Hebrew *pinnah*, פִּנָּה; modern Greek *bouno*, and Celtic *pen* signify a mountain or cliff; and the Latin *pinna*, in some cases, has the same meaning; while the Portuguese *pinna* is more particularly applied to a serrated ridge or hill. *Albion* may therefore have been the *albæ pinnæ* or white cliffs: unless confounded with *Albany*, which as it would seem, denoted exclusively the highlands of Scotland. The Welsh *al pen* and Irish *al ben* correspond with the Latin *altæ pinnæ*, high mountains, *Alpennines*, *Alps*. *Breadalbane*, from the foregoing etymons, is therefore the Irish *bruaidh al ben*, the region of lofty hills; and *Hispania* may thus have been *Hispena*, a corrupt pronunciation of *Cispinna*, by the Latin colonists on that side of the Pyrennees. *Cale* was the ancient name of *Oporto*; and the surrounding district being formed into a sovereignty was called *Porto Cale*, corrupted into *Portugal*.

The Scots and Picts were no doubt originally the same people: but a considerable change in their language and manners was afterwards effected by fortuitous circumstances and different pursuits. It is well known that, ever since the earliest ages of our history, adventurers from the shores of Scandinavia made annual excursions into Ireland and Scotland, to plunder cattle for their winter subsistence. On such predatory warfare, continued after the clans had received

Gothic chiefs, were founded the poems ascribed to Ossian or O'sian; a word which, in Irish and Gothic, is the man of song. Homer also signified the hymner poet or psalmist, Hesiod, Ἡσιόδῳ (for Ἡσις and Ἀοιδῆς) the delightful singer, and all three, apparently, were imaginary persons, to whom the genuine poetry of the times was ascribed by traditionary consent. These Gothic freebooters, called Scouts or Scots, from the nature of their visits, gave occasion to the Irish, who still understand Scuite as a wanderer or pillager, to extend the name to adventurers from Spain or whatever other country. Their boats were also known in Gothic as skiota, Islandic skuta, Swedish skiut or skuta, Belgic schuit, Saxon skyte, a scout boat; and the Welsh evidently considered the Scots and Picts as the same race, for with them Peithas (Pictish) signified also a scout boat.

In Ireland, which, according to Bede and the Saxon Chronicle, was first called Scotland, it would appear that the Scouts or Scots, by superior management and intermarriages, must have succeeded to many chieftainries among the Celtic inhabitants, without the support of any great population from their own tribes. For, although much of their language pervades the Irish or Erse, where the very terms of family descent, such as Mac and O, as well as the word Gailic or Gaol ac, the kindred speech, are apparently Gothic, (from ga ol, native; *ale* or *eld*, the Persian *all*, progeny,) the people adhere to what is called the Celtic tongue. On the contrary, very extensive and numerous emigrations of Goths, for the express purpose of colonization, seem to have been directed to all parts of Britain northward of the river Humber, where the Gothic speech and character have consequently been preserved with much less variation than in the south.

The Gothic bygd, bigt, Swedish bygd, Danish biggit, Scotch bigget, a cultivated district, are derived from bua, to inhabit or colonize; and the Gothic construction of that verb into bygga is little known in the Teutonic dialects, although their bau is tillage, and bauer, a boor. From the Gothic abor or abauer, a cultivator, we had the Ebori, whose name corresponds in meaning exactly with Picts. The Boii, whencesoever they came, were probably so denominated from the Sclavonian Bogi, boyards, or the Gothic and Swedish by, bau, abo, a colony; and thence their place of settlement is Boheim or Bohemia, where most of the present inhabitants are undoubtedly Sclavonians. Bayern, the German for Bavaria, Bern, in Switzerland, and our ancient Bernicia may be traced also from the Gothic baur and bæR, which belong to this prolific root.

The Picts, therefore, according to etymology, were the Gothic Bigts, Saxon



Pyhtas, Scotch Pights, the Petes of the Orkneys, and Peithe of the Welsh, whose *peu*, like the Gothic *bau* or *by*, is a habitation. This appellation may have served to distinguish them from the roving Scouts or Scots, of the Baltic and of Ireland; who afterwards, to oppose the common enemy, joined them with such hordes of Celts as were induced to follow their banners.

The Norwegians called their two colonies in Greenland the East and West Bygts; and other circumstances are powerful in support of the opinion that the Picts were husbandmen. The Irish continue to call wheat *cruithneachd*, the corn of the Picts, or *red* corn; and in the northern counties of England, as well as in Scotland, are still seen many ruins of ancient granaries known by tradition as Pictish houses. The Gothic *byg*, a country community, a cultivated district or village, converted by us into *by*, in Appleby, Whitby, Selby, Grimsby and other places, has sufficient resemblance with the Armoric *paig*, which is the Greek and Latin *pagus*, to indicate their common origin; and hence Picardy, Poictu, Pictavia, where a colony of Picts, according to Cæsar, actually resided, may have obtained their names in the same sense, either from a Gothic or Celtic source. It is almost superfluous to observe that the Germans usually pronounce *b* like *p*, which anciently did not appear in the Gothic alphabet. In Irish the term *cruithneach*, or *cruinath*, denoted the Picts; and *cruinath tuath*, the northern or Pictish country. *Tuath* signified the left hand and the north, because the former had that direction when the face was turned toward the east in adoration. The Irish *Cruithe* or *Cruinath*, probably from *cruin*, red, Welsh and Armoric *Gwridian*, yellow or fair men, may therefore have been the *Corotani* or *Coroniad*, who, in Welsh tradition, are said to have settled in Wales long prior to the invasion of the Romans, and were really Picts according to Vegetius and Sidonius Apollinaris.

These inquiries concerning Scotland may be concluded with noticing that the Gothic *Kall idun*, district of the mountains, or Gothic *Kull*, Persian and Sanscrit *Kul*, progeny, Gothic *Kullidon*, clans of the Highlands, may be *Caledonia*, otherwise called *Du Caledon*, black or north Caledon, to distinguish it from countries which bore the same name; and the latter portion of that word, so common to many places in the united kingdoms, is now generally known as *dun*, a hill. The Gothic *ida*, a cliff, seems, indeed, to have been so widely applied with this sense, in ancient geography, that, the mind is pleased to recognise its remote affinities.

Troy had also its celebrated mount Ida, and Troja with the Goths was a fortress. They seem to have been intimately acquainted with the works of Homer, to whose Trojans they gave the name of Tyrki, probably the Greek Teuceri. The Arabic, Persian and Chaldean Tur is a high rock, mound or rampart, the origin of our tower; and likewise of Tyre, from the hill in its vicinity. The Persians and Chaldeans, frequently converting t into z, say Zur for Tyre, and their Zuria is Syria. The Goths are known to have extended themselves from very remote times along the shores of the Euxine sea, where their language partly exists at the present day: and St. Jerome, after having resided at the German town of Treves about the middle of the fourth century, visited Galatia, and found at both places the same speech. It is therefore possible that Æneas might really have conducted a colony of fugitive Goths into Italy.

The name Ireland probably did not obtain till the arrival there of the Goths; because land, although now used by the Irish, has no connexion in their language. The Saxon Ira and Latin Ierne may have been adopted from the Irish iar or iarain, the western island. Iar signifies the back, and figuratively the west, from the position of those who worshipped the rising sun. The Hindoos, in the same way, distinguish the four quarters of the globe: with the Arabs and Jews, yaman or iemin, is the south and the right hand. The remains of that once universal observance are common in every country, and particularly in the construction of Roman Catholic and our own churches, where the altar must invariably face the east to admit of consecration. The Irish iarain, to the Welsh would resemble their y wyryn, verdant, the Greek ἑαρινή, vernal, the Erin of the Irish. Er in, the noble or ancient island, was used by the Irish poetically: But their ibh signifies an island; and from ibh iarain, western land, the Saxons were likely to form their Iibern and the Latins Hibernia. Among the Gothic invaders of that country, mentioned in Irish history, were the Firbolgs, from the Gothic fir or vair, Irish fir, Latin vir, man, and Bolg, Belgian.

London, in both Welsh and Armoric, is lyn din, the lake or pool city. The word din or dinas, in this composition, is the Hebrew dun, Gothic tun, Irish dun, a town; and lin in nearly all the Gothic and Celtic dialects is a pool. The latter seems to have denoted, more particularly, a place deepened by the confluence of tides or agitation of torrents, than the Celtic leoch or lag, and Gothic laug; which prefixed to dun, became Lugdunum, the Latin name for both Leyden and Lyons.

Edinburgh, according to the etymon already noticed for Caledonia, is evidently the Gothic *idun*, a mountain or precipice, and *burgh*, a city.

Dublin, the Irish *dubh linne*, or black pool, corresponds exactly with its Welsh name of *Du lyn*, from *dubh*, or *du*, Hebrew *deio*, Gothic *dauk*, Saxon *doh*, Teutonic *duh*, black, and *lin*, as in the formation of London, a pool.

The history of Europe and its ancient inhabitants affords little aid to the Philologist; but the foregoing explanations, together with the cognate etymons in their vocabularies, tend to confirm what has been remarked by many intelligent writers, relative to the number of our Celtic and Gothic words so perfectly similar, in sound and meaning, that, there is much difficulty in ascertaining to which of the two they originally belonged. This circumstance however might partly arise from the eagerness with which those who differed almost entirely in speech would catch, from each other, such terms as had any resemblance to their own; although precision must have been injured, by warpings of meaning, in those rude efforts to produce some rays of mutual understanding.

It may be suggested that many apposite derivations might be obtained by the junction of words which have been known only as monosyllables in their original language. But, the sober rules of etymology will not admit of much latitude, at this day, in the artificial construction of ancient elementary particles into polysyllables, however aptly their component parts may accord with the purpose. Scientific terms, indeed, have been so fabricated with advantage; although equally barbarous with those of the monks, physicians and lawyers of the lower ages, which from long use cannot now be conveniently rejected. But, were such licence fully admitted into etymological research, there would be no difficulty in deducing any word from what is now called Celtic, on account of its extraordinary flexibility, indistinct pronunciation, and those mutations of letters which lead the imagination so readily into error. Resemblance, in meaning and sound, is therefore not always sufficient to constitute an etymon. On the contrary our verbs to *lease* and to *glean*, originating from one Gothic root, discover to the ear little or no affinity; and those who are conversant in the Latin, Italian and French languages will admit that, our words to *beautify* and to *embellish* are both derived from the Latin *bellus*.

Occasion will be taken hereafter to explain that, Gothic and Celtic particles cannot be united in compound words without bearing signs of distortion. The

two languages differ generally in the construction of sentences, and particularly in giving precedence to the adjective or substantive noun. In the Gothic the former mode was almost invariable, while the contrary and more convenient arrangement prevailed with the Celts. "The horse, white, stately and swift," by bringing the principal object first to notice, and its relative qualities in regular succession, produces better effect than "the white, stately, and swift horse," where the mind is held in suspense to the end of the sentence.

Adam Smith was not aware that, by the same course of ideas, the auxiliary verbs in Greek and Latin formed the terminations which constituted the mood and tense. The Gothic construction, being generally different, appeared to him more simple, because the component parts were more distinct and obvious. His own quotation of *amavero* leads to this conviction, as it was anciently written *amau ero*, and the French *aurai aimé* transposed into *aimé aurai* would be nearly similar. Indeed it matters no more than to say *loved*, *love did* or *did love*. In the Arabic and its dialects, so averse to compound words, the parts of speech afford clearer views of origin and practice than those of the Sanscrit, Persian, Gothic, Greek and Latin, which admit of the most extensive composition. The Gothic, besides, in common with the Greek, possesses a facility of connecting substantive nouns to great advantage. Horseman, is much more concise than man on horseback, "*homme à cheval*;" but foreigners who conceive from their own idiom that an adjective must exist in such phrases, are betrayed into even greater blunders than those we so readily commit by mistaking the genders of their nouns. The stranger who in broken English complains of being treated as if he were a black shoe, instead of a shoeblack, has acquired the vocabulary, but mistakes the phraseology of our language, and excites laughter among the vulgar, who also mock the Welsh for converting the pronoun *he* into *her*, because the former happens to be the Celtic, as well as the Arabic, feminine gender of the same pronoun. Such incongruities, although unavoidable among illiterate people whose speech is fundamentally different, and abounding with inflexions unknown in that of the Goths, may have given cause to remark that, the descendants of the latter are more prone than others to ridicule foreigners who speak their language imperfectly.

In a work founded on etymology, there can be no rational inducement to adopt any hypothesis in favour of national precedence on claims of antiquity. The crossings of the Celts and Goths have been too advantageous to physical and intellectual improvement to admit of the least regret that the two races should



become blended and indistinct. Whatever therefore may appear like preference, among the cognate etymons, must be attributed generally to convenience of arrangement. Many of our colloquial terms were equally in use among the Greeks, Latins and Goths from their former intimacy: but, excepting those peculiar to the sciences, they have reached us more immediately from the latter, whose construction of them we have also closely retained. Where they are common to the Gothic and the Welsh, Irish or Armorican Celtic, it ought to be recollected that no record or tradition alludes to any ancient emigration from the south or west of Europe toward the north; while history, since its earliest period with us, has noticed those swarms of men from the shores of the Baltic who continually infested France and the British islands.

It is not probable that these people would carry back to their own country, where it would be unintelligible, any great portion of a foreign language; and there is still a better criterion that the Celts were generally the borrowers from the Gothic, in that repugnance to amalgamation which is notorious in words of heterogeneous origin. To form legitimate alliance, they must be of the same family or caste; and thus the terms adopted from the Goths appear isolated and sterile in the Celtic vocabulary, while abundantly prolific in their own. The numerous Arabic particles and phrases introduced into Persian, in the same manner, continue to preserve their extraneous rank and character. This disposition is still more remarkable in our own tongue: because it possesses a sufficiency of Gothic and Celtic materials for almost two distinct propagations, which, contributing to the general stock without being entirely blended, constitute its richness and excellence.

Instances, however, do occur where Gothic terminating particles coalesce with Latin words; either because the latter were deficient in expression or could not otherwise be reconciled to the idiom of our language. The Gothic adjunct, *full*, employed in converting substantives into adjectives, as *rueful*, *manful*, *hateful*, has been extended to *joy*, *scorn*, *cheer*, *use*, which belong to another source; and we have substituted the Gothic adverbial termination *ly*, for the French *ment*, in derivations from the Latin. Gothic adjectives became substantives by the addition of *ness*, such as *coldness*, *sadness*, *brightness*; and our Latin words *tedious*, *tardy*, *neat*, *plain*, *rude*, *apt*, have followed the same construction; but all substantives used adjectively by the aid of *y* final, like *hearty*, *handy*, *filthy*, *witty*, are Gothic, except *gaudy*, *balmy*, and *rosy*. Adjectives which end in *some*, as *wholesome*, *gladsome*, *handsome*, are generally Gothic. Substantives ending in

head or hood, from Gothic *het*, Teutonic *heit*, state, condition, like *Godhead*, maidenhood or maidenhead, manhood, childhood; which added to adjectives is contracted into *th*, as *breadth*, *width*, *health*, *dearth*, *sloth*; together with verbs rendered frequentative by the termination *er*, of which among many others are *waver*, *chatter*, *clamber*, *wander*; from *wave*, *chat*, *climb*, *wend*; and all those that admit of the prepositions, *for*, *fore*, *up*, *y*, or *be*, belong assuredly to the Gothic. Substantives made adjectives by *ish*, as *english*, *childish*, are all Gothic, but the vulgarism of *feverish* for *feverous*. The Gothic *an* or *un*, being synonymous with the Latin negative *in*, and *er* with *re*, when used as prefixes, frequent substitutions of them have arisen, by which we say undoubtedly and indubitably, unviolated or inviolate, and release is the Gothic *erlæsa* confounded with the Latin *relaxo*.

On the Latin side must be placed all our substantives and adjectives of two or more syllables ending in *able*, *ible*, *al*, *ant*, *ate*, *ent*, *ence*, *ce*, *cy*, *ment*, *ous*, *ty*, including also *tude*, by which adjectives become substantives, as *solitude*, *multitude*; and others converted into verbs by *fy*, as *deify*, *vilify*, *glorify*: but so inapplicable do they prove to our Gothic compositions that the most ignorant person would not transgress so far as to say *lonelytude*, *manytude*; or *godify*, *foulify*, *praisify*; which, however intelligible, could not be endured by an English ear. The prepositions *ab*, *com*, *con*, *de*, *di*, *dis*, *e*, *ex*, *inter*, *ob*, *pre*, *pro*, *sub*, *subter*, *super*, (French *sur*.) *tra* and *trans*, obtain alliance only with Latin or Celtic words; nor, with the exception of a very few terms from the Norman code which end with *ance*, *age* or *ment*, can any surer test of discrimination be applied than that, no foreign graft is ever admitted on a Gothic stock.

Verbal distinctions of this nature require therefore serious attention, and must not be violated while there is any regard to chastity of style and purity of expression.

Radical words, like all primitive faculties, are few in number and simple; but, commensurately with the progress of human attainments, their combinations admit of unlimited extension. It is thus in some degree with the modulations of music. The gamut contains only seven fundamental notes; yet on this confined scale depend the whole powers of melody and harmony. Words may, therefore, possess all the charms of novelty in expression and sublimity of conception by their mere reconstruction, while the component parts are so happily connected with impressions already familiar to the mind, that, our ideas glide into the



intellectual channel which superior genius has opened for them, as if by magical influence.

That, a common natural speech could exist for all mankind, is an opinion too absurd for comment. Herodotus, indeed, mentions the report of a trial made with two newly born children who were left with a she goat, excluded from all human society, and that their word when hungry was *bek*, the Phrygian for bread. But the experiment would prove nothing more than the imitation of the cry of the goat to signify their want of food. The historian should have observed that, in the same way *Μαμμᾶν* was the infantine expression for hunger; and *Βίχην*, in his own language, a she goat, has been converted by the French into *biche*, a doe.

In speaking here of an original language, nothing more is to be understood than one which has been transmitted to us from such distant and rude times, that, some judgment may be formed of its structure, progress and improvement. And it has been deemed sufficient, in general, to trace the etymons to that early stage, without attempting to develop entirely their formation; particularly as several valuable tracts relative to the origin of Greek, Latin and Gothic, already exist. On the latter however a few additional observations may be useful to those who are inclined to study its history.

The Gothic initial consonants were not subject to many intermutations, except B, M, F and V, which seem to have been used in some instances almost indiscriminately; such as *be* and *ve* from the verb *vera*, to exist, *mer* and *ver*, our *we*, *mid* and *vid*, with, and *met* or *mit* for *vit*, knowledge, skill, wisdom. The last of these has been adopted by us from *Mitvif*, a Midwife, the Scotch *cannie wife*, which the French have translated into *sage femme*. A similar mutation converted the Gothic *van*, *vank*, *vant*, into the Teutonic *mang*, French *manque*; and our *wane* and *want* have the same root. The vowels, however, were substituted for each other without much regard to consistency, unless where A and U being initials maintained greater stability.

Among the numerous prefixes, in the Saxon dialect, *be* and *ge* had the most frequent use. The former was evidently the verb to be, Persian *bu*; and the latter also derived from E, with J or Y prefixed, appears to have nearly the same meaning with our *yea*, for identity. Thus the Gothic *aud*, *od* or *ot*, produced *god*, *got* and *bot*; which are our words *good* and *boot*, profit, advantage. These

terms were no doubt synonymous, since the Gothic *bættar* and *best*, contracted from *bættest*, form the comparative and superlative of good ; and in the Persian *beh*, good, the final consonant, as usual with the Goths, has probably been omitted ; the comparative being *behtur*, and the superlative *behtureen*. The Goths and Teutons also used *bos* and *bus*, for boot, and hence better for better. In some instances G was converted into K, as appears particularly to have been the case in the word *Kong*, *Kunnug*, for *Gung*, *Gunnung*, *Gunfan* a king : the root of which is *Gun*, the people, the army, battle. In the same way *Thiod*, the people, produced *Thiodan*, a king ; *Drot*, the people, *Drottin*, a *dread* Lord or Sovereign. Thus also, with the Lombards, the royal line was called *Gunninge*.

The Gothic *ij* or double *J* is the origin of our letter *y*, and corresponds with the Saxon *ge* as used in *gedown*, *geclad*, which we pronounce *ydown*, *yelad*. The French and Welsh have also adopted this article *y*, confounding it with the Latin *ibi*. In Gothic it was synonymous with *A* ; and we, like the Saxons, had formerly *ydown* and *adown* nearly in the same sense.

The Gothic *ta* and *ata*, the Saxon *to* and *at*, seem to have been nearly the same word ; and we still say at dinner or to dinner ; vexed to the heart or vexed at the heart. They were both used as prefixes, particularly by the Saxons ; and thus are formed our frequentative verbs *tatter*, to tear ; *twinkle*, to wink ; *twirl*, to whirl ; *tattle*, to tell ; *troll*, to roll ; *twit*, to wite ; and the Saxon *to-asset*, a set to, a dedication, we have converted into *toast*, a libation. Our word *toss* is contracted from *to-oussen*, to oust or eject.

*Sk*, as a Gothic prefix, like the Greek  $\chi$ , to which  $\epsilon$  was frequently added, denoted intensity, and followed by *E*, to be, formed *ske*, Saxon *scio*, *scian*, to impel or force, whence our defective verb *shall*. Thus also *sk uta* was the Gothic *skuta*, to force out, to shoot ; and *sk auga*, to impel or attract the eye, became *skygga*, Saxon *sceawian*, to show.

The vowels, being the most simple sounds, were probably first employed in speech, as expressive of some disposition, tendency, or procedure, which the consonants served afterwards to accelerate, modify, or arrest. The Gothic *A*, *Æ*, *E*, *I*, *Y*, very nearly resembled each other in meaning. Several of them were put together merely to produce greater intensity ; and thus *y*, *æ*, *a*, *sa*, form *yea* so contracted into *yes*, which we sometimes endeavour to render still more

impressive by repetition. It may be noticed here that the Gothic *sa* corresponds with the Sanscrit *as*, our *is* or *so*. While the foregoing vowels, when prefixes, equally signified assent, conformity or procedure, the Gothic *U*, our *un*, like the Sanscrit, Persian and Greek *U*, was a direct negative and reversed the sense of any word to which it was prefixed. The Gothic *ra*, a row or line, denoted also straightness and rightness. But *ura*, out of line, is *wry*; *urang*, has the same purport with our word *tort*, *unright*, *crooked*, *wrong*; and from this source we have *wreath*, *wring*, *wrist*, *wrest*, *wrestle*, *wriggle*, *wrench*, with many others. *Rik* is our *rich*, possessing wealth and happiness; *uriks* or *urick*, *poor*, a *wretch*; *god* or *giæd*, *good*, with this prefix becomes *ugæd*, *wicked*, *corrupted* into *Belgic quad*; *roi*, *ru*, *eyru*, *peace*; *oru*, *ueyru*, *ueru*, *war*; *uman*, *not man*, *feminine*; *uvel*, *not well*, *evil*, contracted into *ill*; and *ueast*, the contrary of *east*, *west*.

The almost invariable constructions of *B*, *G*, *M* and *U* are apparent in numerous compound words, of which the three following may serve as examples. The Gothic *inn* is the Latin and our preposition *in*, whence *inna* and Saxon *ginna*, to enter upon; *beginna*, to begin. The same *in* produced *min*, a *mine*, and *bin*, an inclosure. Our words *meat* and *bait* are both from Gothic *eta*, to eat. *A*, signifying direct procedure, became Gothic *ga*, to go, *uga* or *umga*, to go obliquely, circuitously, and thence *buga*, to curve or bend; which is the Persian *buge*, our word *bow* in all its numerous acceptations. From it are derived *bough*, *bower*, *bout*, *bound*, *bounce*, *bosom*, *buxom*, *book*, *buckle*, *boggle*, *budge*, *buoy*, *bulk*, *big*, *bay*, *bias*, *beck*, *bend*, *bight*, *bastard*, and an endless progeny. The use of *U* is still more complicated in the following composition. The Gothic *Ua*, like *uga*, already noticed, to deviate, decline or avoid, with the intensive particle *sk* prefixed, formed the Gothic *skua*, *skaua*, Danish *skiæw*; and thence our *skue*, *askew*, *eschew*, *ascaunce*, *sconce*, *squint*, *scowl*, *shail*, *shilly shally*, *shy*, *shun*, *scamble*, *sheeps' eye*, *skittish*, *skain*, and also our naval term *sheer*, *oblique*. The Welsh *osgo* and French *esquiver* have been adopted exactly in the same sense, without either root or branch. *Sheer*, when used to express *sheer vice*, is the Gothic *skir*, *clear*, *pure*, *evident*. The term *sconce*, at the Universities, denotes a *fine* for *eschewance*.

The letter *O* partook of nothing peculiar, being sometimes substituted very improperly both for *A* and *U*; but whatever might have been the particular nature of each vowel, all distinctions were lost on the introduction of polysyllables. The scantling they had formed for the original structure, being no longer necessary, they became in most cases mere links to connect consonants, without the apparent exercise of any primitive powers. Some traces of their distinct appli-

cation are observable, however, in the tenses and moods of the Gothic verbs ; such as we have retained them in sing, sang, song, sung ; but as A, whether it be article, prefix, noun or verb, has generally preserved a character of identity, equity, conformity, continuity, possession, a few instances of its Gothic acceptations may convey, at the same time, some notion of verbal expansion and affinity.

A, according to Gothic authors, formed anciently the present tense of the verb to be, of which I a, thou a, he a, for I am, thou art, he is, was the original construction ; and from that sense perhaps all the others originate. This verb had E for its imperative, which afterwards became be, the Gothic ve ; and r was added to E, or A, in after ages, throughout the present tense, making I ar, thou ar, he ar, we ar, which we have adopted for the plural, and art in the second person singular, perhaps for ar tu, thou ar. Hence also originated the Gothic verb vera, to be, and our were, the plural of was. Yar, what is, signified real, true, and may have produced the Latin verus. The Gothic E and Greek Έω have no doubt a common origin.

A, was a preposition, instead of i or y, when the word following began with a vowel ; i Noreg, a Englandi : in Norway, in England. It produced *at, ata, ta*, our at and to, which were originally synonymous.

A, prefixed to nouns or verbs by the Goths, is common in English ; as *ado*, above, aground : but the Germans have converted this article into *an*, the Saxon *on*, which is our on, when used separately. Thus, for the Gothic *abordum*, *afotum*, we say either **aboard** or **on board** ; **afoot** or **on foot** ; while the French adhere simply to **abord**.

A, in terminations, marked, as with the Arabs and Persians, the infinitive of verbs and the quality or tendency of nouns ; but we now employ it only in burlesque poetry. The Teutonic and Arabic *an* is the same word ; and the Saxons, from whom we inherited a dislike to terminating vowels, use it generally instead of a ; as *glowan*, for the Gothic *gloa*, to glow, and *lætan*, for *leta*, to let or concede.

A, in the foregoing sense of continuance, was synonymous with *also*, or *so on* ; being the root of our conjunction *and*, for which the Russians and Welsh still use *a*.

A, that which is, what continues or holds, was converted into *Ha* ; whence are



derived hand, and our verbs to hend and to have. It is cognate with the Greek  $\chi\epsilon\iota$  and French *a in avoir*.

A, either as signifying equity, or else that has, holds, or is beholden, produced also our verb to owe. I ought to pay, I have to pay, being synonymous with the Latin *est mihi*, it is my duty, I owe; and thus also *debeo* appears to be *de habeo*, in the same way that  $\Delta\acute{\epsilon}\omega$ , to owe, is from  $\chi\acute{\alpha}\omega$ . Swedish *hafwa*, to have, signifies also, to owe.

A, Æ, or E, as sameness, continuance, corresponded with the Latin Æ in *æqualitas*, to indicate evenness, smoothness or equity. The Saxon E and Teutonic Æ, in this sense, express law, right, justice.

AA, as a repetition of sameness or extension, was also a body of water. In Swedish it is converted into æ, the Danish aa, by which sæ, like the Latin *æquor*, denoted any smooth expanse, a plain, or lake; Islandic ær, Saxon ær, Gothic mær, the sea; and from the Gothic aar, Islandic aa, a river, we have got aar, air, arun, arrow; as also with the Gothic article J prefixed, yar, yare, yarrow; by which yar is the or  $\hat{y}$  Aar, Persian Jar, Jarur, a river.

A Æ, or ÆE, Saxon AAA, corresponds with the preceding article; but conveys, by encreased repetition, the idea of infinite extent, endurance, or continuance, and hence our aye, the Greek  $\text{ἄϊ}$ , eternity. To these modifications of the vowel itself may be added some of its most obvious combinations.

Ad, aud, od, from Gothic A, to have, was wealth, power, possession; whence *odal* or *all od*, Scotch *udal*, allodial, full possession; *fe-od*, *fe-odal*, tenure by fee or service. The Saxons pronounced this word ead, and ne-ead became their need, without means, our need. Allaud has been contracted into French *leude*, seignorial.

Aith, from the Gothic A, Saxon Æ, Teutonic E, law or right, produced ed, eith, Saxon ath, Teutonic eid, an oath, meaning strictly a legal assertion. The Latin *juro*, in the same way, was originally from *jus*, right, equity. Thus also the Gothic lag, *what is laid down*, a deposition, signified law and an oath. From *ed* the Goths formed *ved* or *wad* and the Saxons *ewd*, a formal contract or pledge; whence the Latin *vadium* and our *wed*, wager, wages, vassal. The Saxon *ge ewd*, Scotch *gud*, we seem to have adopted in God-father. God-brothers were anciently contracted or sworn brothers, and *gud-man* in Scotch is a wedded man.

The Gauls changing w into g, as usual, converted wage into gage and our engagement is a contract.

Aihan, the Saxon agen, ahan, to own or possess, was either the junction of A with ha, han, ἔχειν, that has; or Gothic eiga, formed from the pronoun eg or ey, me, and corresponding with the Greek εἰ or εα, personal property. Our verb to own or confess is the Teutonic iahen or beyahen, literally to yea, ayan, to say ay, to acknowledge; and the Latins possibly adopted the Gothic *a ja*, or gea, to form ajo, anciently ego, to yea; nego, to deny. The Gothic J being synonymous with A, identity, sameness, expressed, as in old English, both assent and individuality. When used, however, as a personal pronoun, it must have required to be accompanied by some sign indicating self, before time had rendered the sense unequivocal.

Am or em, the first person of the present tense in the verb to be, anciently A, probably assumed the final m for *me*, like the Sanscrit Asmi, I am; although it may be connected with æm, a variation of æve, which is to be noticed hereafter. The word is common to many dialects; Persian am or um, Saxon am, Armoric oum, Greek Εἶμι; and the Latin verb sum is probably the Gothic so am.

Ar or ær, ἀρχή, the beginning, appears to be from A or Æ, duration, prefixed to ra, a row, line, limit, division; which is the Greek ὥρα, and Latin hora, time. The Gothic ar is also our year, Swedish ær time, age, æra; and var, first of the year, Greek Ἔαρ and Ἡρ, Βρρ, Spring, corresponding with the Sanscrit var, day or dawn, produced the Latin ver. From ær we have early, and or; (J or, yore, primitive,) soon; ere, Saxon orer, sooner; the superlative of which, erst, or *of erst*, is first. Or is also the root of our morrow and morning. The Teutonic dauren, Latin duro, for de hora, are from the same source with Διωρία, Arabic duhr, time.

Æfi or æve, is constructed from a a, or æ, Greek Ἄν, prefixed to the Gothic ve or be, to be or endure; as if we said *aye be*, instead of ever, which is the Saxon æfer.

Ave has A or Æ, equality, sameness, identity, united to ve of the preceding article; and means, from its component parts, being so, or the same; and thence even or equal. The Gothic variations of this word are æf, æm, am, ef, emn, evn; and with the article J prefixed, iæf, iafn, ibn, if, iv, while the Saxons have am, em, im, efn; all of which concur in the same general meaning with our if and even; only that those without the article prefixed, are more particularly applied for if,

Sanscrit *api*, Chaldean *aph*, Persian *ehm*, so, if, equal; and *am*, perhaps the first person of our verb to be. *Same* in Gothic, formed from *am*, we also use with little variation of sense. The Saxons adopted *iaef*, *iaefn*, as their *gif*, *gifan*, *gifwen*, which the Scotch have contracted into *gin*, saying also *dif* for the *if*; and with us, *yef*, for *yea if*, and *zif*, so *if*, were common about the time of Mandeville. As our ideas acquire precision such useless repetitions of particles are exploded: but even now, among the illiterate citizens and peasants, they are studiously strung together in the antique pleonasm of phraseology “an if, so be, as how,” when *if*, alone, would be more distinct, at least in modern acceptance.

Compound words for assent, similar to our *ay* or *yea*, are common to all European languages, and, like the Latin *etiam* or *ita*, Greek *ὅτι*, mean in their primitive sense, even so, or the same. The Mæso-Gothic *ibn* is our *even*, and *ibe*, the Teutonic *eb*, our *yea be*, or *if*. The Armoric and Welsh *je pe*, having precisely the same composition and meaning with the Gothic, is frequently written *efe*, for which *pe* alone was also used; and the Gothic *eija*, *ey*, Greek *ἔτι*, correspond with *if* or *so*; as we now say, “if he gives me the value,” or “so he gives me the value.” In Belgic *zo niet*, is the usual expression for *if not*. This construction of the word is very general; for the Greek *Εἰ*, has the same relation to *Εἴμῃ*; that the Latin *si* has with *sum*; or the Gothic and Welsh *ef*, *ibe*, *efe*, *epe*, to their verbs *ve*, *be*, and *pe*. Our exclamation *ay ay*, is the Gothic *ey*, *ey*, or *ai ai*, so, so. The Gothic *efa*, *ifa*, *iafa*, *ivan*, formed from *if*, equality, sameness, signified to doubt. With us *ifs* and *ans*, also implied hesitation, from the real or pretended difficulty of discovering a preponderance of circumstances on either side. The Greek *Διῶν*, Latin *dubium*, two ways, and the Gothic *tuifal*, Teutonic *zweifal*, two cases, must have involved a supposition that their parity of condition was such, as to produce that indecision in the mind which is called doubt.

These etymons have been the more closely examined, because our conjunction *if*, is asserted under high authority to be an oblique application of the imperative of the verb to give. But Horne Tooke had not observed that in the Teutonic it is *ob*, *eb*, in Belgic *of*, Danish and Swedish *om*, corresponding exactly with the Gothic *ef*, *æf*, *æm*, none of which can with any probability be derived from *give*. Their composition, however, has some affinity with the latter word, so far as relates to the Gothic *ia* or *gia*, Saxon *gea*, our *yea*, which converted into a verb of assent became *gean*, to own, to admit. The Goths probably added to *gia* their word *fa*, Saxon *fon*, Danish *fæ*, to possess, in forming *giafa*, to bestow; especially as *fæ*, without any prefix, signifies to give.

The article *an*, in the obsolete phrase, *an if*, which signifies *so even*, has been supposed to be the imperative of the Saxon *anan*, to concede; but that verb is a corruption of the Gothic, Swedish, and Saxon *unna*, to please, cherish, love or coax, which produced the Gothic *ynde*, and *ge ynde*, endearing, amiable, our word *kind*, and *boon*, a grace. The Gothic *enn*, or *æn*, then, so being, *men*, indeed, as well as the Teutonic *an*, *ean*, from the Gothic *A*, to be, is used exactly in the sense of the Arabic *en*, the Greek *ἄν*, or *ἔάν*, if, derived from *ἔω*.

The sagacity of Mr. Tooke, however, suggested the real meaning of our preposition *for*, although he did not find the etymon. The Gothic *ar*, Teutonic *or*, *ur*, Saxon *or*, *ord*, the beginning, (which produced *fore*, *prior*) also signified the origin, first motive or purpose, and formed part of the Swedish *orsak*, Teutonic *ursach*, the cause or beginning of a thing. From *or* and *for*, predisposition, destiny, the Goths had their *orlog* and *forlog*, law of fate, fatality. In some of our northern districts, *ur* is still used instead of *for*; and in the Gothic dialects *for* and *fore* have been confounded in orthography.

The Gothic *ut*, Saxon *ut*, *ot*, Belgic *uit*, our *out*, becomes *but*, *for be out*, implying chiefly, *put out*, *excepted*, *put out*, *excluded*, and *put out extended*. We use it also as the French do *mais*, the Latin *magis*, and the Belgic *mar*, moreover. *Out*, in this sense, enters into our verbs *outgo*, *outbid*, *outlive*; we also say *out* and *out*, completely; and in all the Gothic dialects it is used exactly like our *but*. Both have the same meaning with the Latin *e*, *ex*, *extra*, *extraneous*; from which we have *stranger*, apparently translated from the Gothic *butaner*, a foreigner. *Extra*, beyond, additional, further, beside, corresponds with *but*, unless where it was formerly *ne but*, not more, *only*. *Forth* and *further* are contracted from *fore out* and *fore outer*: unless is from *utan less*, leave out. *But* has no connexion whatever with *boot*, which never denoted any thing more than good, benefit, reparation. The Gothic *Bôta* and *Bôtra* signify to better, to mend.

Exclusively of what has been noticed, *out* may be traced into many words with various shades of meaning; such as *odd*, utter, wide, quit, quite, (utterly) *oust*, joust, jostle, hustle, bustle, jut, put or butt, push, beetle, (to project) bud, button, boss, bother, (to put out) butterfly, with endless prefixes and postfixes. The French *but* is our butt, an extreme object, and *bout*, our butt, the outer part, the end.



The Gothic *I* or *In*, the contrary of out, has also many derivatives. Our *Inn*, a house of reception ; *mine*, an entrance ; mouth, contracted from *munth*, an orifice ; *muns*, *mien*, a countenance, in the sense of Latin *os* ; Gothic *minna*, to kiss ; *money*, coin with a face ; *mint*, coinage ; to *mean*, to perceive internally ; *mind*, intellect, and *bin*, *pen*, *pound*, an inclosure, have all the same root. The Scotch *ben*, is an inner, while *but* is an outer apartment. Our *by* is the Gothic *be, j*, being in, at or beside ; and the Persian *bu Khoda* is our by God.

The preposition *with* appears to comprehend the two foregoing etymons. The Swedish *uti*, *uthi* is out in, and *utan*, out from. The Saxon *with* and Belgic *uit* have the same meaning as our *with* and also *out of*, when we say *out of* malice, for the French *par malice* ; the Saxon *with tha sæ* is translated into Latin *e regione maris*. The Gothic *vid*, and Saxon *with* became *mid*, *med*, *mith*, by the usual mutation of *v* into *m*, unless when employed as *med*, *Mer*, a mean or medium, to be noticed hereafter. The Gothic *vid*, *vidur*, Saxon *with*, *wither*, signified together, opposite, against. In the first sense the Mæso-Gothic *ga withan* is to join, and *gay withran*, to gather ; but the Gothic *vidur*, against, was contracted into *ver*, *vor*, *for*, which, like our *with*, was an adverse prefix ; and hence Saxon *forbeodan*, Teutonic *verbieten* our forbid ; Gothic *vidhalta*, Teutonic *verhalten*, *verderhalten*, Saxon *forhealdan*, to withhold. To *meet* and to *moot*, to assemble and to encounter, have the same formation.

To these suggestions, on a very intricate subject, may be added the Gothic, *mi*, *mid*, *med*, perhaps from the Gothic *I*, at, in, or between. They corresponded with the Latin *medius*, and *medium*, a mean, a half ; and besides denoted a division and a particle, a mite or mote : whence Gothic *meida*, *meisa*, Latin *meto*, to cut, divide, mow, mutilate. Compounded with *dal*, *dail*, a share, it produced the Gothic *medal*, the mid deal or middle. *Mid*, *Med*, with the Gothic *la* (from *laga*, to lay or place) became, *midla*, Swedish *medla*, to put between, to intervene, divide, diminish, reduce into portions, interfere ; and also to meddle, in the sense of *Meslés*. *Medla* was contracted into *mella*, which produced the Gothic *mal*, *mel*, Swedish *mål*, Saxon *mal*, *mæl*, Teutonic *mal*, *mahl*, applied in different ways, but invariably denoting intervention or division. *Mal* was thus a portion of speech, a word, a harangue, a notice, a cause or action at law, a division of time or space, an interstice, a fragment, a crumb, a spot, speck, painting, delineation, writing mark, sign, a piece of ground set apart or inclosed, a fixed hour for eating, a

moiety of the produce of the soil as rent, a convention, a contribution, salary, measure boundary. Our *meal*, time of eating ; *meal*, grain reduced to particles, *small* ; *mold*, dust ; *mole*, a spot on the skin ; *mall*, a public walk, the boundary of a town ; Scotch *mail*, rent ; and finally, from the Gothic *mals*, a fixed period for contribution, which has the same root with Teutonic *mas*, measure, we have Lammas and Christmas ; although the word has been generally confounded with Mass, a religious ceremony. Our medley, things intermingled, is the Gothic *medal*, which contracted into *mille*, Swedish *mellan* is our mell, a mixture ; and the Gothic *imille*, Swedish *imellan*, in the midst, among, Chaucer writes *ymell*. Thus Swedish *måla*, *mata*, to measure ; Saxon *mal*, *mathl*, *methel*, speech ; Scotch *mail*, *maïl*, *mete*, to paint, are from one common root.

Swedish *medel*, Teutonic *mittel*, the middle, was a mean, medium, mode, remedy, and also a *medicine* ; which, in like manner, is derived from the Latin *medium*, *remedium*. Μεζω, Latin *metior*, Gothic *meta*, Saxon *mæthian*, Mæso-Gothic *maitan*, to divide, measure, mete, have the same origin ; and Islandic *myde*, Saxon *mythe*, Scotch *meith*, *meid*, a division, boundary, mark, portion, measure, is cognate with the Latin *meta*. In the same sense we have *mite*, a small coin, Belgic *myte*, Teutonic *meit*, *meid*, *medal*, a piece of money, a medal, and also a meed, the Saxon *med*, hire, reward. Our *meet*, fit, proper, decent, is the Gothic *miot*, *mæt*, Saxon *mate*, *mete*, Teutonic *mas*, in measure, regular, orderly, becoming. Such were the modulations and contractions by which “winged words” were produced in language.

Had any rules for orthography existed in very ancient times, infinitely fewer thorns would have been encountered on the path of the weary etymologist : but spelling was so arbitrary in the days of our celebrated Shakespear, that, he varied it several times in writing his own name ; and in France the evil was not remedied till after the middle of the last century.

The exact period of the first introduction of letters into Europe cannot be ascertained ; but, no doubt, their progress must have been gradual and almost imperceptible. The attempt to represent things by signs of outward resemblance, so natural to the perceptions of an infant age, had probably long obtained among all nations. But that expedient, incapable from its nature of much improvement, tended so completely to mislead the mind, that, the invention of an alphabet appears like a miracle. Although some representations by figures were at first

simple objects of convenience, in the common intercourse of mankind, yet every where, as with Egyptians and Goths, they must have been employed more extensively in the mystical ceremonies of superstition; and therefore they were known as hieroglyphics or runes, both of which denote sacred inscriptions.

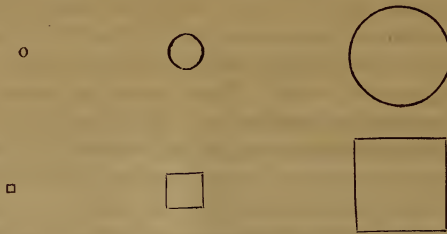
The most ancient and general practice of divination or incantation, consisted in scattering ritually a parcel of rods, and predicting events from the appearances they exhibited on the ground. Runn, in Gothic, is a bunch of twigs or branches, and the mountain ash, or wild sorbus, which so long maintained its superstitious reputation in Scotland, was there and in Denmark called run or rountree. White beam, our name for that tree, has the same import, from the Gothic, Saxon, and Danish *weight*, holy, sacred, in allusion to its use in rabdomancy; and with us it enters into the composition of many words, such as Whitsunday, Whitechurch, Whitby, and the isle of Wight. The Irish fiodah, shrubs, is also the name for letters, each of which is said to express some particular wood. The Celtic druids, Welsh derwiddon, may have been so called from trees, according to the original meaning of *δρῦς*, Russian dru, Welsh derw; and *Δρυειδω*, like the Gothic trio, deru or dreu wita, signifies to prophecy or enchant by trees. The Goths seem to have used rada runer and rada risur in the same sense, because risur was the plural of rod. But, whether from that ceremony, or not, the Gothic run, Irish run, Welch ryn, had the meaning of mystery, religion, sorcery; and from rune we have the obsolete word aroynt, to be exorcised. The Gothic allrun, T. alraun, was the herb mandrake, used in sorcery. The Gothic staff, was added to run, in forming the verb runstafa, to divine or enchant by sticks, in the same way that the Chaldeans and ancient Persians employed arrows, which their letters resemble; and runa, Welsh rhon, was also a dart. Thence probably originated the Ephesian letters, which, as Suidas reports, rendered one of the athletæ invincible at the Olympian games. Performers in this mystical art, like the priests of Egypt, would naturally be desirous of preserving the remembrance of their successful predictions; and the fantastic lines, copied on a leaf or stone, were the first runes. When the wonderful device of signs for sounds was introduced, many of the former figures, familiar to the hand and eye, were probably adopted for alphabetical characters; which continue to be called book staff or buchstaf, in Germany, and buch stave in Denmark.

The origin of Arithmetic has been unanimously attributed to the fingers. The Gothic teiga, tîga, to extend, ascend, appears to have produced tîga, tein, the number ten; although the word might be corrupted from tuig or tuea, our twain,

meaning twice five, as the Gothic *taihun*, ten, *taihund*, tenth, approach so nearly to *tua haund*, two hands; which would naturally produce decimal numeration. But the Welsh, like the *Jalofs* and *Foulas*, confined themselves to one hand for five or the whole; and, instead of sixteen, seventeen, they now say fifteen one, fifteen two, although they count to ten as we do. Something similar is indicated in Greek, by the apparent affinity of *Πάντα* the whole, and *Πέντε* five. In Persian *panja* is the hand and *panj* five.

*Haund* or its plural *haunder*, the hands, has great resemblance to *hundra*, which originally may have signified ten; corresponding with the Latin *centum* in *viginti* and *triginti*, for *tri centi*; although it afterwards denoted a hundred or five score. The Gothic *teija* or *tegas hund*, ten hundred, is our thousand. *Hand* was from Gothic *Ha* or *Han*, *χαρδάνω*, to have or hold; the Greek *ἑκατόν*, was any gross quantity, as well as ten times ten; and the Gothic *katt* or *kant*, corresponds with the Arabic *kata*, a division, the Latin *centum* and Greek *Κεῖρα*, as in *ὀγδοήκοντα*, the Armoric and Welsh *cant*, a piece, circle, canton, *kantrad* or *hundred*. The two last have the addition of the Gothic *ra* or *rad*, a limit, number, order or demarcation.

We may suppose that a circular or quadrangular figure would naturally be used to designate what is called a round sum or square quantity. Thus



might be ten, one hundred, and a thousand. In our present arithmetical signs *O* has much of that effect; but, if any one of the three were described separately by such a figure, something must have been added to indicate its relative proportion. The Greeks had their great and small *O*. The Latins having reversed the *Q* into *Q*, or transformed *ClO* into *M*, would find that letter sufficient to express one thousand without annexing the larger circle. The smaller *O* had *C*, for *centum*,



$\Lambda\alpha\tau\omicron\nu$  or  $\text{Καντον}$ , as its distinctive sign, which in the same way denoted afterward one hundred. With the Greeks, however,  $\text{O mega}$  contained only eight hundred, like the ættrad, four score or literally eight portions, of the Goths; because they could obtain no further regular subdivisions of the circle without producing great excess; and according to Mungo Park, with some nations in the centre of Africa, the hundred is only four score. When thus graduated, two additional lines were required to correspond with the digital or decimal system and complete the true hundred and thousand; then each X in the circle being a tenth part of the whole, became numerically ten; and the half of X is v or five. The M, or great circle, when equally divided,  $\text{O}$ , was twice the letter D; which like the \*Greek  $\Phi$ , is therefore half a thousand or five hundred. The square hundred seems to have been intersected diagonally,  $\square$ , of which L, being one half, was of course fifty, and all the regular subdivision of squares are hence denominated quadrangulars or quarters. The Greek  $\chi$ , like the Latin and Chinese X, was ten, as in  $\chi\iota\acute{\alpha}\zeta\omega$ ; and for  $\chi\iota\lambda\iota\alpha$  or  $\chi\epsilon\iota\lambda\eta$ , ten times ten numbers, the Latins substituted M,  $\epsilon\iota\lambda\eta$  or mille, one thousand. The Greek B stood for two, and thus  $\beta\epsilon\iota\varsigma$ ,  $\beta\epsilon\iota\nu\omicron\varsigma$ , became bis and binus. It may not be impertinent to observe also that, the Greek  $\Delta\acute{\iota}\tau\rho\alpha$  is weight or measure, the Latin litera, a letter; and, as the Osce frequently converted the Greek t into p or b, the connection between the Latin liber, a book, and libra, from  $\Delta\acute{\iota}\tau\rho\alpha$ , is remarkable.



Under these circumstances the learned will decide how far the suggestion be admissible, that, many figures, now alphabetical, may have long been employed for numeral or mathematical purposes, before they were adopted to denote vocal sounds.



ETYMONS  
OF  
ENGLISH WORDS.

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LONDON:  
JOHN MURRAY, ALBEMARLE-STREET.  
1819.





## P R E F A C E.

THE following attempt to trace the descent of English words, which begin with the letter M, is submitted to public judgment, with a view to ascertain, by an abridged sample, whether the author would be justified in committing the entire work to the press. He has endeavoured to show the connexion between our own and some other tongues, both of Europe and Asia, without introducing any remarks where the general meaning was evident. The Gothic words, from five dialects of that language, are inserted, as concurrent etymons; to which the Russian and Irish vocabularies, at least in the proportion of one third part, bear evident affinity, either by cognation or adoption; although so much disguised, by a different orthography, that they could not be usefully added without explanations too diffuse for the present object. The plan, as the reader will observe, is studiously concise; being obviously intended rather as an Index than a Glossary. The cursory observer will find it sufficient for his purpose; and those who are inclined to deeper research must apply to the under-mentioned sources of information.

The Index of Vereleus contains nearly all the Gothic roots employed in English; and a new edition of that valuable record, with improved arrangement, is now in preparation. The Glossaries of Ihre, of Schertz and Oberlin, the Thesaurus of Hickes, and the Dictionary of Lye, exhibit the variations that occur in the Swedish, Teutonic, Mæso-Gothic and Anglo-Saxon dialects; and to them the inquisitive reader must have reference. He will do well to consult also the Scottish Etymology of Dr. Jamieson.

The contractions employed to indicate different languages are to be understood thus:

A. Arabic.	Hind. Hindoostanee.	Russ. Russian.
Arm. Armoric.	I. Irish.	Sans. Sanscrit.
B. Belgic.	Isl. Islandic.	S. Saxon.
Chald. Chaldaic.	It. Italian.	Scot. Scotch.
D. Danish.	L. Latin.	Sp. Spanish.
F. French.	O. E. Old English.	Swed. Swedish.
G. Gothic.	P. Persian.	T. Teutonic.
Heb. Hebrew.	Port. Portuguese.	Turk. Turkish.
		W. Welsh.

ERRATA IN THE VOCABULARY.

MANGLE, to lacerate. Instead of the etymons that follow, should be inserted G. *manga*,  
Swed. *mangla*, to divide, dissect, make in detail; Swed. *kottmanglare*, a retail-  
butcher; see MONGER.

MEW, a coop, or cage. Instead of probably read properly.

MULE; Ημει έλος.

MUTINOUS; from μνθος, sedition, L. *mutio*, to grumble.

MYTHOLOGY; apparently from μυθος and λογος.

## M.

**M.** has, in English, an unvaried sound by compression of the lips, as mine, tame, camp; and it is never mute. In the Celtic dialects M, B, F, V, were subject to general intermutations. The Goths also substituted M for V frequently; and thus the Latin *verus* and *merus* appear to have been originally the same word. *M*, or *Me*, appears to have had nearly the same formation, meaning and use, in Gothic, with the prefixes *be*, *ve* and *ge*, to denote adaptation or intensity. Thus from eat we have *meat* and *bait*, food: the Gothic *auk*, *eyk*, increase, our *eke*, seems in this way to have produced our much and mickle: and the Gothic *inna*, to enter, served to form the word *mine*, a subterraneous entrance, *mien*, a mouth, a countenance, and *mint*, money. Malt, was from *caloth*, ale.

**MAB**, *s.* A name given to the Queen of the Fairies. Heb. W. and Arm. *mab*, a child or any small animal; I. *baeib*, *badhbh*, *maeib*, a fairy. G. *ef*, *veib*, a woman, may have been pronounced *meib*, by the usual mutation of *v* into *m*; and *alf veib*, a female elf, was a fairy.

**MAC**, *s.* A son. G. *maug*, T. *mag*, *mac*, S. *mag*, I. *mac*, W. *macuwy*, Malabar *magun*, a son, a male child; G. *may*, *magd*, a daughter, a maid; *mæg*, a relation. G. *magi*, was also an embryo; whence S. *mægth*, a progeny, race, tribe. The *Medes*, S. *mathas*, *magethas*, the *Mattiaci*, of Germany and England, appear to have had their names from this extensive root; see **MAN**.

**MACARONI**, *s.* 1. A kind of pastry. *μακαρίων*. It. *maccarone*, Heb. *mahha*, Arm. *macha*, dough, paste.

2. An affected, illiterate person, who speaks a

vulgar dialect, such as was used by Mertino Cocca, in a burlesque poem on pastry, called *Macaronia*.

**MACAROON**, *s.* F. *maccaron*, a kind of biscuit made of flour, almonds, eggs and butter; see **MACARONI**.

**MACAW**, *s.* The name of a species of cockatoo, and also of a tree brought to the West Indies from Macao.

**MACE**, *s.* 1. A heavy blunt weapon, a club of metal, borne before magistrates as an ensign of authority; see **STAFF**. *Mázga*. L. *massa*, Sp. *maza*, It. *mazza*, F. *massue*, S. *mace*.

2. The inner rind that covers the nutmeg. Sans. and P. *bazh*, L. *macis*, F. *macis*, It. *macis*.

**MACERATE**, *v. a.* To steep, to soak, infuse, make lean. L. *macero*.

**MACHINE**, *s.* An engine, coach, vehicle. *μαχανή*. L. *machina*, F. *machine*.

**MACKAREL**, or **MACKEREL**, *s.* 1. A sea fish flaked with different colours. L. *macularia*, from *macula*, a spot, F. *maquereau*, T. *mackarell*.

2. A bawd. F. *maquerelle*, from L. *moedor*, to commit adultery.

**MACKAREL-GALE**. A brisk wind, during which *mackarell* are readily taken; a term with fishermen.

**MACROCOSM**, *s.* The world, the universe. F. *macrocosme*, from *μακρός* and *κοσμος*.

**MACTATION**, *s.* The act of killing beasts for sacrifice. L. *mactatio*, from *θύω*.

**MACULA**, **MACULATION**, *s.* Spot, stain, pollution. L. *macula*. G. *mal*, T. *mahl*, *mahl*, a speck, a stain, appears to be the original word.

**MAD**, *s.* A worm. G. *madka*, *maaka*, D. *madike*,

- B. *made*, T. *made*, M. G. *matha*. This name, as well as *moth*, seems to be formed from G. *meida*, to divide, cut, and signifies an *insect*. It was applied to an earth-worm, and to a mite.
- MAD, α. Disordered in mind, enraged, furious. M. G. *mod*, S. *maad*, *gemaad*, angry, enraged, confounded with G. *oed*, S. *vod*; see WOOD.
- MADAM, *s.* An address paid to a gentlewoman, a title. F. *madame*, It. *madonna*, from L. *mea domina*.
- MAD-CAP; from *mad*, and *cap*, the head; see CAP.
- MADDER, *s.* A plant much used in dying. Arm. *madre*, T. *maddar*, S. *maddre*, B. *meed*. G. *meid* is wood; see WOODROOF.
- MADE, *pret.* and *part.* of the verb to *make*; it is contracted from *made*.
- MADEFY, MADIDATE, *v. a.* To wet, to moisten. L. *ma defacio*.
- MADGE, HOWLET, *s.* The white owl. T. *mitz*, *miats*, It. *micio*, a cat, Scot. *mewt*, F. *machette*, from its mewing cry; called also the cat owl.
- MADRIGAL, *s.* A kind of pastoral song. F. *madrigal*, It. *mandriale*, from *μανδρα*, L. *mandra*, a stall for cattle, a fold; to which *gal*, a song, has been added to form our word: see GALE.
- MAERE, *a.* Famous, renowned, celebrated, noble. Sans. *maha*, P. *mih*, Chald. *mar*, G. *meir*, *mær*, T. *mere*, S. *mer*, *mære*, Swed. *mær*, W. *mawr*, I. *mor*, great. It formed a part of many celebrated names, such as *Chlodomer*, *Marcomer*, *Merovicus*. The Gothic *mær*, S. *mær*, may sometimes be formed from *ædra*, *æra*, S. *are*, honor; whence *alædra*, honourable, worshipful; see ALDERMAN.
- MAFFLE, *v. n.* To stammer, stutter, hesitate. F. *mouffler*, from *moue*, the mouth; see MUFFLE.
- MAGAZINE, *s.* A store-house, armory, repository. A. *makhzan*, F. *magazin*.
- MAGGOT, *s.* A small worm, grub, embryo, fancy. G. *madka*, *maaka*, Swed. *matk*, D. *madike*, B. *maai*, S. *mogthe*, W. *mageod*, Scot. *mawk*, O. E. *mough*, a worm; see MAD and MOTH. The B. *bolworm*, and F. *ver coquin*, are both used metaphorically, like *maggot* with us, to denote whim or caprice.
- MAGE, *s.* A magician, one of the Magi. P. *magūs*, *mugh*, *μάγος*, L. *magus*, a follower of Zoroaster, a worshipper of fire; see MITRE.
- MAGI, *s.* Wise men, Persian philosophers; see MAGE.
- MAGISTRATE, *s.* One vested with public authority. L. *magistratus*, It. *magistrato*, F. *magistrat*.
- MAGNESIA, *s.* A white powder, very gentle purgative. *μαγνησία*, the name of the country where it was found.
- MAGNET, *s.* A stone that attracts iron, iron ore, steel. *μαγνήτης*, L. *magnes*, from *Magnesia*, where it was first known.
- MAGNIFY, *v.* To make great, extol, praise. L. *magnifico*.
- MAGPIE, *s.* A black and white bird, easily taught to pronounce words; Met. a talkative person. L. *maculosa pica*. It was formerly *magat pie*, L. *maculata pica*.
- MAHOMET. A man's name. A. *Muhammad*, the praised.
- MAID, *s.* A virgin, a female servant. Sans. *moogdha*, P. *made*, *madeen*, Heb. *amath*, G. *may*, *mæy*, *mær*, *meijd*, S. *mai*, *mægd*, B. *mægd*, *meid*, T. *magd*, a daughter, the feminine of *mac* or *mag*, a son. From the same root we have *Meg*, *Madge*, *Margery*, *Molly*, women's names. *Maiden*, like lady, signified the Holy Virgin, when forming the names of plants and insects.
- MAIDENHEAD, MAIDENHOOD, *s.* Virginity; from *maid*, and *head* or *hood*, state, condition.
- MAIDMARIAN, *s.* A name given originally to a female who represented the Queen of May, perhaps a corruption of the F. *Mai reine*; but, it now signifies a man dressed like a woman who plays tricks at morris dances, and may be *μαῖος*, L. *morion*, a buffoon.



MAJESTY, *s.* Grandeur, dignity, power, sovereignty, elevation, a royal title. *L. majestas*, from *μῆγας*, great.

MAIL, *s.* 1. Armour, properly of iron net work. *L. macula*, *F. maille*, *It. maglia*, which seem to be formed from *G. mal*, *T. mahl*, *Swed. malja*, a division, a link; see *MESH*.

2. A letter bag. *B. maal*, *T. málhe*, *F. male*, *Sp. mala*, *L. B. mala*, perhaps from *Μολύβη*, or *G. male*, a knapsack; see *WALLET* and *BUDGET*.

MAIM, *s.* A privation of some essential part, lameness, a hurt, defect. *G. mai*, from *maitan*, to mutilate, and *vam*, defect, may have been used to form our word. *Arm. meháina*, *I. maidham* have the same signification; *G. vam*, defect, was also pronounced *mam*, which in *O. F.* was *maimis*.

MAIN, *a.* 1. Great, chief, principal. *F. magne*, *L. magnus*, *μῆγας*.

2. Powerful, mighty, forcible. *G. megin*, *S. mage*, *megende*, from *G. meiga*, to have power, to be able; see *MAY* and *MIGHT*.

MAIN, *s.* 1. The gross, the chief part, sum total; see the *adjective*.

2. Power, might, strength, force, continuity, the ocean, the continent. *G. megn*, *magn*, *manne*, *S. megne*, *mægn*, *T. megin*; *G. megin land*, the main land, *megin sæ*, the ocean.

3. The chief point on which a game or match depends. The player at hazard names the *main* or *point* against the chances.

4. A channel, duct or conduit: from *Swed. mana*, *T. menen*, *F. mener*, to conduct, lead.

MAINPERNABLE. Bailable; for mainprena-  
ble, from *Mainprize*.

MAINPRIZE, *s.* A deliverance on bail. *F. main prise*, from *L. manu prehensio*. It means the delivery of a person arrested, into the hands of a friend, who is security for his reappearance when required for trial.

MAINTAIN, *v.* To support, uphold, keep. *F.*

*maintainer*, *It. mantenere*, *Sp. mantener*, from *L. manu tenere*.

MAJOR, *a.* Greater, elder, senior, chief. *L. major*; see *MERE*.

MAJOR, *s.* A senior officer in the Army; a term in logic signifying the chief proposition; from the *adj.*

MAIZE, *s.* Indian wheat. The name by which it is known to the natives of Brazil and Cuba, whence it was brought into Europe.

MAKE, *s.* Form, structure, disposition; from the verb.

MAKE, *v.* To form, create, produce, conduce, force. *Swed. maka*, *T. machen*, *S. macian*, *B. maken*, from *G. meiga* to have power or efficiency.

MAKE, *s.* A companion, husband, wife, a fellow, a second in command. *G. make*, *Swed. make*, *S. maca*, *gemaca*; *D. mage*, from *G. meig*, a relation, a connexion; see *MATE*.

MAL or MALE. As a prefix, signifies evil. *L. male*, *F. mal*.

MAL. In forming the names of towns, signifies a convention of the people for judiciary or other purposes; as *Maldon*, *Maling*, *Melton*. *G. mal*, *mel*, *Swed. mål*, a regular fixed time, or place; see *MEAL*.

MALADY, *s.* A disease, distemper, sickness. *F. maladie*, from *L. male*; see *BALE*.

MALAPERT, *a.* Saucy, impudent; probably from *mal* and *pert*.

MALAXATE, *v. a.* To knead to softness. *Μαλάσσω*.

MALE, *a.* Of the sex that begets young. *L. masculus*, *F. masle*, *mâle*.

MALE, *s.* A he, the he of any species; see the *adj.*

MALKIN, MAULKIN, *s.* A inop, a scarecrow. *G. moll*, *moal*, *S. mal*, *Swed. mull*, *B. mul*, cinders, ashes. *Malkin*, perhaps for *mal quen*, a cinder wench.

**MALL**, *v. a.* To beat, to strike with a mall; from the noun.

**MALL**, *s.* 1. A wooden hammer, *L. malleus*, *F. mail*.

2. A level ground for playing bat and ball: see **PALL MALL**.

3. A public walk or promenade. *G. mal*, *Swed. mål*, a limit, a place set apart or inclosed, the boundary of a town.

**MALLARD**, *s.* The male of the wild duck. *F. malart*, from *male*.

**MALLEABLE**, *a.* Extendible by hammering. *F. malleable*, from *L. malleus*, a hammer.

**MALLET**, *s.* A little hammer, diminutive of *mall*.

**MALLOWS**, *s.* An herb. *Μαλάχη*, *L. malva*.

**MALMSEY**, *s.* A kind of sweet wine, from the Greek, now Turkish, island *Malvasia*. *It. malvoisia*. The name is given to other sweet wines.

**MALT**, *s.* Barley prepared for brewing. *Swed. malt*, *S. mealt*, *T. maltz*, *B. mout*, from *ALE*.

**MALT-HORSE**, *s.* A term of reproach, a mean fellow. *L. mutilus*, was corrupted into *F. moult*, *W. moltt*, castrated, from which we have our word mutton; and horse, consistently with the other terms used, at the same time, by Shakespeare, might have been pronounced broadly without the aspirate.

**MAM**, **MAMMA**, *s.* A fond word for mother. *A. mam*, *Heb. mam*, *P. mama*, *μάμμα*, *L. mamma*.

**MAMMET**, *s.* A puppet, a dressed-up figure. *Arm. and W. mab maeth*, a nursing; see **MOPPET** and **MAB**.

**MAMMOC**, *s.* A shapeless piece. *Sp. machemiga*, a fragment, from *machar*, *It. maccare*, to pound or mash.

**MAN**, *s.* A human being, male of the human species, one arrived at manhood, an individual. *Sans. manus*, *G. man*, *S. man*, *Arm. man*, a person, a human being, male or female: *G. man*, *Swed. man*, *S. mon*, *T. mann*, *B. man*, *M. G.*

*manna*, *I. mo*, a male person. *G. madr*, *magdr*, *S. maeth*, *mæg*, had the same signification; and all seem to be derived from *G. maga*; to acquire, beget, effect, *S. mahn*, *D. maa*, *Swed. formå*, power, ability, efficiency. *G. ho*, is the masculine pronoun, our He, which prefixed to *ma* or *mo*, may have formed the *L. homo*. Our *may*, *might*, *main*, *make*, *mac*, *maid*, are all cognates; and *G. manne*, *magn*, strength, was the *S. mun*, *mund*, efficiency; which also signified the hand, in the same way that *L. manus* implied power and management. The *L. munio*, to fortify, appears to have had the same origin; and our Man of War is an armed *machine*, which is also of the feminine gender.

**MAN**, *v. a.* 1. To furnish with men.

2. To fortify or strengthen; from the noun.

**MANAGE**, *v. a.* To conduct, govern, train. *M. G. manugan*, *S. mangian*, signify to conduct business, to negotiate, to enter into details. But our word is from *L. manu agere*, *F. menager*, *Sp. manejar*, *It. maneggiare*, to handle, to take in hand.

**MANATEE**, *s.* A fish called the sea cow. *Sp. manato*, *L. B. manatus*; from its having fins like hands; see **LAMENTINE**.

**MANATION**, *s.* Distillation, a gentle flow. *L. mano*, to flow.

**MANCHE**, *s.* A sleeve. *L. manica*, *F. manche*.

**MANCHET**, *s.* A small loaf of fine bread. *F. michet*, from *L. mica*.

**MANCHINEEL**, *s.* A tree in the West Indies which bears a poisonous fruit. *Sp. manzanilla*, the little apple.

**MANCIPATE**, *v. a.* To bind, tie, enslave. *L. mancipo*.

**MANDAMUS**, *s.* A kind of writ. *L. we* give orders.

**MANDARIN**, *s.* A name given by the Portuguese to a Chinese commander or magistrate; from *L. mandare*.

MANDATE, *s.* A command, order, charge, commission. *L. mandatum.*

MANDIBLE, *s.* The jaw. *L. mandibula.*

MANDILION. A loose coat. *F. mandille, It. mandiglione*, diminutive of *mantle*.

MANDRAKE, *s.* A somniferous plant. *Μαργαρίτας*. It was used by the Goths in exorcism and thence named *alrun*: see *AROYNT*.

MANDUCATE, *v. a.* To chew, to eat. *L. manduco.*

MANE, *s.* The hair on a horse's neck. *G. mæn*, *Swed. mahn*, *D. man*, *T. mahne*, *B. maen*, *W. mung*, *I. mong*. It appears to be derived from *G. mæn*, a chain, clasp, or collar, which, like *μανάνης*, may have obtained its name from resembling the moon. *G. mæn*, signified also the vertebrae of the back.

MANES, *s.* Ghosts, shades. *L. manes.*

MANGCORN, MUNCORN. Corn of several kinds mixed. *G. mainga*, *Swed. många*, *S. mangian*, to mix; see *MONGREL*.

MANGE, *s.* The scab or itch in cattle. *L. B. mentigo*, *F. mangeaison*, itching, from *L. mando*, *F. manger*, *It. mangiare*, to eat: Itch seems also to be derived from eat.

MANGER, *s.* A trough to feed horses. *F. mangeoir*, from *L. mando*, *F. manger*, *It. mangiare*, to eat.

MANGLE, *v. a.* 1. To press, to smooth linen; from the noun.

2. To mutilate, to lacerate. *G. vanka*, *vanga*, *B. manken*, *T. mangen*, *mangeln*, *Swed. mangla*, *L. B. mancare*, *F. manquer*, to lame, to mutilate.

MANGLE, *s.* 1. A machine to smooth linen. *G. manga*, *T. mang*, *Swed. mangel*, *W. mangel*: originally a powerful warlike machine, but now signifying a calander or wooden roller.

MANGO. An Indian pickle. *Coromandel mænga*, *Malabar mana*, *Java manga*; perhaps from *Sp.* and *Port. manzana*, an apple. This, like other fruit, does not retain its flavour when pickled.

MANGOSTEEN. A delicious fruit called *mangas tangas* at *Java*; and *mangastan* by the Malays; see *MANGO*.

MANIAC, *s.* A person raging mad. *Μαρία*, madness, fury.

MANIFEST, *a.* Plain, evident. *L. manifestus*, from *μῆνω* and *φάσθαι*, to remain clear.

MANIGLIONS. Handles in gunnery. *It. maniglioni*, from *L. manica*.

MANILLE, *s.* A bracelet. *F. manille*, *It. maniglia*, from *L. manica*.

MANIOC. An American root called by the *Brasilians* *Mandioca*; see *TAPIOCA* and *CASSADO*.

MANIPLE, *s.* A handful. *L. manipulus*.

MANNA, *s.* A sweet drug. *Arab. mann*, *Heb. manna*, prepared bread.

MANNER, *s.* Method, mode, custom, habit, sort, kind. *It. maniera*, *F. maniere*, *Sp. manera*; *F. mener*, *Sp. maneira*, *menear*, to have in hand, to conduct, from *L. manus*.

MANŒUVRE, *v.* To manage, to conduct, with skill. *F. manœuvre*, from *manœuvrer*, *L. manu operor*.

MANOR or MANOUR, *s.* The residence of a lord, over which he holds jurisdictions. *F. manoir*, *L. B. manerium*, from *L. maneo*.

MANSE, *s.* A parsonage house. *L. mansio*.

MANSLAUGHTER, *s.* The act of killing a man without previous malice. *G. van*, *Swed. wan*, *S. van*, Scotch *mank*, signify properly deficiency; but seem to have produced *G. mæn*, *Swed. men*, *S. man*, evil. *G. Vanhalt* is applied to any injury or lameness happening to cattle through the carelessness of those who had charge of them. Our word however may be the simple expression for Homicide, without malice prepense.

MANTEL, *s.* A cloak, blind or mask, a board to cover part of the fire place; see *MANTLE*.

MANTLE, *s.* A kind of cloak. *G. mattul*, *S. mantil*, *Swed. mantel*, *T. mantel*, *L. B. mantelum*, *Arm. and W. mantell*, *P. mandyas*, *μανδύς*.

MANTLE, *v.* 1. To cover, cloak; from the noun.

2. To spread the wings as a hawk in pleasure, to revel, to expand luxuriantly; a word taken

from falconry. Sp. *mantones*, *manteles*, denote the feathers of a hawk's wing; probably from L. *mantele*.

MANTUA. 1. A woman's gown. F. *manteau*, Sp. *manto*, a mantle.

2. A silk made at Mantua.

MANUAL, *a.* Performed by the hand. L. *manuallis*, F. *manuel*.

MANUBIAL, *s.* Taken as spoils in war. L. *manubialis*.

MANURE, *v. a.* To dung, to enrich; but properly to cultivate. F. *manœuvrer*, from L. *manu operor*, to labor or practise with skill. It signifies improvement of land in general.

MANY, *a.* Several, numerous, divers. G. *mang*, meing, Swed. *mång*, T. *manage*, *manch*, D. *mange*, and written in Saxon with very numerous variations. The root is G. *ma*, much, and ætig, some or any; and hence also F. *maint*, Romance and W. *mank*, with the same signification. The G. and S. *manga*, *mangen*, to mix, are derived from *mang*, many.

MAP, *s.* A delineation of a country. L. *mappa*, a table cloth, and thence a table of contents, an index. The word is now common to all European languages for a geographical picture.

MAPLE, *s.* A tree called the Sycamore *Maple*, S. *mapel*, *mapul*, contracted from *masboll*; see MAZER.

MAR, *v. a.* To foil, defeat, derange. Sp. *marrar*, It. *smarrire*, are derived from B. *marren*. S. *merran*, *myrran*, *amirren*, to deviate, turn away, hinder. The root seems to be G. *ra*, right, straight, which, with the negative prefix, becomes *ura*, wry, wrong, *yrra*, Swed. *irra*, T. *irren*, L. *erro*, to err, to go wrong, to hinder.

MARBLE, *s.* A fine hard stone; a little ball made of that stone. F. *marbre*, from L. *marmor*, μαρμαρος.

MARCASSITE, *s.* A bright fossil, mundic. Sp. *marquesito*, F. *marcassite*; the defences of the wild boar are called *marques*, in Venery; from

which, in maturity, the animal is called *marcassin* in French, S. *mearcs* swin; and this fossil has its name from resembling a boar's tusk.

MARCESCENT, *a.* Fading, withering. L. *marcescans*.

MARCH, *s.* 1. The third month. L. *Martius*, F. *Mars*, T. *Mertz*, and common to all European languages. 'Agoròs, the ploughing season, from 'Aγρός, G. *aria*, S. *arian*, L. *aro*, to plough, seems to have had M prefixed in forming this name.

2. The limit of a field or country. P. *marz*, G. *mark*, T. *march*, F. *marche*, W. *mars*, a boundary, of which L. *margo* is cognate; see MERE.

3. A military movement, a regular, solemn gait, a journey of soldiers. P. *marz*, G. *mark*, Swed. *merk*, T. *mark*, S. *mearc*, F. *marche*, W. *mars*, a degree, measure, boundary; G. *markga*, to go regularly, *merkga*, to follow a standard or signal; see MARK.

MARCHIONESS, *s.* The wife of a Marquis. It. *marchesa*; see MARQUIS.

MARCH-PANE, *s.* A kind of sweet bread. T. *marzipan*, F. *masse pain*, corrupted from L. *massa panis*.

MARCID, *a.* Withered, lean, clung, pining. L. *marcidus*.

MARE. An oppression in sleep called the night mare or incubus. G. *mær*, Swed. *mara*, D. *mare*, T. *mare*, a nymph or female elf, was a phantom supposed to inhabit the air and excite the fancy. Thus S. *windu mær*, the wind mare, was echo.

MARE, *s.* The female of a horse. Chald. *meri*, G. *mer*, S. *mære*, D. *mær*, B. *merrie*, have the same signification with our word: but G. *mare*, T. *mar*, Arm. *march*, W. *march*, I. *mare*, mean a horse.

MARESCHAL, *s.* The chief of an army. The etymon of our *mære*, great, or of *mare*, a horse, prefixed to G. *skalk*, a superintendant, signified either chief of the Household or Master of the Horse, D. *marskalk*, T. *marshchalk*, Swed. *mar-*



- skalk*, It. *marescalco*, F. *marechal*; in the two last languages the name is applied both to a field marshal and a farrier.
- MARGARITE, A pearl, a daisy. P. *marouaryd*, S. *meregrot*, *μαργαρίτης*, L. B. *margarita*; sea grain.
- MARGRAVE, s. A German title. T. *markgraf*, Warden of the Marches; see MARCH and REEVE or GRIEVE.
- MARINE, a. Belonging to the sea; L. *marinus*, F. *marin*.
- MARISH, s. A bog, a fen. G. *mar*, moisture, S. *merse*, B. *maersche*, T. *marsch*, F. *marais*; see MARSH and MOOR.
- MARISH, a. Boggy, swampy; for moorish.
- MARK, s. A token, sign, assignation, impression, proof, standard, the sum of 13s. 4d., a foreign weight of eight ounces. G. *mark*, Swed. *mark*, S. *meorce*, T. *mark*, B. *mercke*, D. *marke*, Arm. *marc*, W. *marc*, I. *marg*, F. *marque*, It. *marca*. The root appears to be G. *ra*, a row, line, score or limit; see MERE.
- MARKET, s. From *mark*, an assignation, a marked place or time for sale or purchase. G. *markad*, Swed. *marknad*, S. *market*, D. *markket*, T. *markt*, L. *mercatus*, F. *marché*, It. *mercato*.
- MARL, s. A kind of fat clay for manure. *Marg* or *mergel*, in this sense, is common to all the Gothic dialects; L. *marga*, W. *marl*, I. *marla*, F. *marl* and *marn*. Marrow and smear are from the same root.
- MARLINE, s. Small cords of hemp, dipped in pitch, used for fastening the sails to the ropes. B. *marling*, D. *merlinger*, F. *merlin*, Sp. *merlin*, perhaps from G. *mior*, slender, and line: or *moer*, grease; see SMEAR.
- MARMALADE, s. A conserve of quinces. P. *marmelo*, Port. *marmelo*, a quince; Port. *marmelada*, Sp. *mermelada*, L. *melimelum*, quinces boiled up with sugar and spices; but the name is given by us to a conserve of bitter oranges.
- MARMOSET, s. A small animal resembling a

- monkey. Arm. *mormousa*, the sleeping mouse, F. *marmouse*; it sleeps during the cold season; see MARMOTT.
- MARMOTT, s. L. B. *mura montis*, L. *musalpina*, Sp. *marmota*, F. *marmott*; see MARMOSET.
- MARQUE, s. A license of reprisals at sea; from *mark*, a signature.
- MARQUEE, s. An officer's tent. A. *marqud*, a couch or pavilion.
- MARQUETRY, s. Inlaid work in wood. F. *marqueterie*, marked, variegated.
- MARQUIS, s. A title next below a Duke. F. *marquis*, It. *marchese*, L. B. *marchio*; from *marches* the borders; see MARGRAVE.
- MARRIAGE, s. The act of joining man and woman for life. L. B. *maritatus*, *marilagium*, F. *marriage*, from L. *marito*.
- MARROW, s. 1. An oily substance in bones; the quintessence. Heb. *mara*, *beria*, Isl. *moer*, W. *mer*, fat: Swed. *marg*, T. *marck*, S. *mereue*, D. *marw*, grease; see SMEAR.
2. A mate, an associate. G. *magur*; see MAKE.
- MARS, s. Iron, the God of War, and a planet named after him. 'Aḡw signified iron and war, to which the Latins prefixed M in forming this name.
- MARSH, s. A bog or fen. In forming the names of places it is converted sometimes into *mars* and *mas*; see MORASS.
- MARSHAL, s. The chief officer at arms; one who regulates rank. O. F. *marscale*; see MARESCHAL.
- MART, s. 1. A place of public traffic; contracted from *market*.
2. A letter of reprisal; corrupted from *markt*, signed; see MARQUE.
- MARTEN, s. 1. A species of swallow. F. *martinet* or *marlete*, the St. Martin or March bird.
2. A large kind of weasel. Swed. *mard*, S. *mearth*, L. *martes*, F. *martre*, *martre*.
- MARTIAL, a. Warlike, military, like iron. L. *martialis*; see MARS.

**MARTINET, MARTLET, s.** A species of swallow ; see **MARTEN**.

**MARTINGAL, s.** A strap used to curb a horse. Sp. *martingala*, F. *martingale*, from G. *mar*, a horse, and *thwing*, S. *thwang*, T. *twing*, *twingle*, a constraint, stricture, pinch ; see **MARE**, **TWINGE** and **THONG**.

**MARTYR, s.** One who suffers death for the sake of religion or truth, a sacrifice. *Μάρτυρ*, a witness.

**MARVEL, s.** A wonder. F. *merveille*, L. *mirabulum*, from *miro* to admire.

**MARY, s.** A woman's name. A. and Chald. *mara*, a woman, G. *mær*, a maid.

**MAS.** A periodical termination, appears to have been contracted from G. Swed. T. and S. *mal*, *mals*, the time fixed for paying wages, rent, or other contribution. It afterwards became confounded with *mass*, a religious ceremony ; whence *Lammas*, *Martinmas*.

**MASCULINE.** Male, virile, like a man. L. *masculus*, F. *masculin*.

**MASH, s.** 1. A mixture, a drench for a horse. *Μίσις*, L. *mistio*, S. *miscung*, T. *mischung*, D. *mask*, Swed. *mæsk*, a mixture of grain or malt, either for brewing or medicine.

2. Maceration, bruising, kneeding. Arm. *macha*, F. *macher*, to break with the teeth, Sp. *machacar*, *majar*, to pound in a mortar.

3. The space between the threads of a net ; see **MESH**.

**MASK, s.** A disguise, a subterfuge, a festive entertainment, where people are disguised. Sp. *maskara*, It. *maskara*, F. *masque*, from A. *maskh*, transforming, changing ; *maskhara*, a person disguised, a player, a buffoon.

**MASLIN, s.** A mixture, from *mask* ; see also **MISCELLANY**.

**MASON, s.** A builder, particularly in stone. *Μάχων*, *μῶχος*, produced L. B. *machio*, *machionis*, a house builder, F. *maçon* ; Mexico is said

to have been so named from having stone houses ; see **FREE-MASON**.

**MASS, s.** 1. The Romish service. G. *massa*, L. B. *missa*, Sp. *misa*, and common to all Christian languages. See **MESS**.

2. A lump of dough, something bulky or solid. *μάζα*, L. *massa*, F. *masse* ; see **MACE**.

**MASSACRE, v. a.** To butcher indiscriminately, to slaughter. F. *massacrer*, from L. *macto*, It. *mazzo*, to kill, and L. *sacro* to devote.

**MASSICOT, v.** Calcined ceruss. It. *massa cotta*, baked dough, F. *massicot*.

**MAST, s.** 1. The upright post in a ship, which supports the sail. G. *maest træ*, the biggest tree, Swed. *mastræ*, *mast*, D. *mast*, B. *mast*, S. *mæst*, T. *mast*, F. *mast*, *mdt*, *maestre*, Sp. *mastil* ; see **MOST**.

2. T. *mast*, Arm. *mess*, W. *mess*, I. *mass*, the fruit of glandiferous plants. The word is formed, like meat, from G. *eta*, T. *essen*, L. *edo*, to eat.

**MASTER, s.** The chief of any place or thing. G. *maestur*, *meistur*, *mestur*, from *mæst*, S. *mæst*, greatest chief. T. *meister*, Swed. *mastare*, B. *meester*, D. *mester*, W. *meister*, I. *maisdar*, It. *mastro*, F. *maistre*. L. *magister* is cognate in sense and formation with our word, being derived from *μάγιστρος*, greatest, most.

**MASTICATE, v. a.** To chew. *μασίζειν*.

**MASTICH, s.** A gum and the plant producing it, a cement. *μαστιχη*, L. *mastiche*, It. *mastico*, F. *mastic*.

**MASTIFF, s.** A large dog. F. *mestif*, Scot. *mas-tiche*, from G. *maest*, greatest, and *tæve*, a dog ; see **TIKE**. F. *matin*, *mastin*, is also contracted from G. *maest hund*, the great dog.

**MASTLIN, MESSLIN, s.** Mixed corn ; see **MASLIN**.

**MAT, s.** A texture of sedge, rushes, straw or cords. L. *matta*, S. *meatta*, T. *matte*, D. *matte*, W. *matt*, I. *mata*, F. *matte* ; apparently from G. *meis*, interwoven, reticulated.

MATACHIN, *s.* A buffoon dance. It. *matachino*, Sp. *matachin*, It. *matto*, a fool; see to MATE.

MATADORE, *s.* A slayer, a murderer, the name of a chief card at the game of Hombre. Sp. *matador*; see MATE, to kill.

MATCH, *s.* 1. A splinter that catches fire, the wick of a candle. *Mísket*, L. *myxa*, It. *miccia*, F. *meche*; dried fungus used for tinder.

2. A pair, a marriage, an exertion between two equal parties. G. *magdsk*; see MATE and MAKE.

MATE, *s.* A companion, fellow, husband, wife, partner in command, a second. G. *mægd*, *mægt*, B. *maat*, Isl. *mat*, are from G. *mæga*, a connection, a relation.

MATE, *v. a.* 1. To match; from the noun.

2. To confound, astonish, confuse, overcome. P. *mat*, confused, astonished, is used at the game of chess, when the piece called the *shah* or king is unable to move; and it resembles Sans. *mat*, *mud*, drunk. G. *mæda*, Isl. *maat*, Swed. *moed*, *matt*, T. *mat*. Sp. *mate*, F. *mat*, are also used like the P. word; but they signify languid, fatigued, exhausted; but Sp. *matar*, to kill, from A. *mata*, dead, is a word common among the Malay and South Sea Islanders, and F. *mat*, applied to colour, is a dead colour.

MATERIAL, *a.* Corporeal, essential, important, momentous. L. *materialis*, It. *materiale*, F. *matériel*; see MATTER.

MATERIALS, *s. pl.* Constituent parts, substances.

MATERNAL, *a.* Motherly, kind, fond. L. *maternalis*, F. *maternel*.

MATEFELON, *s.* An herb called by Botanists *Centaurea nigra*. W. *madefelon*, from S. *mæth veilon*, meadow violet.

MATH, *s.* A mowing, a meadow. S. *mæth*; see MEAD.

MATHEMATICS, *pl. s.* The science of numbers and magnitude. *Μαθηματικά*, L. *mathematicus*, a man of learning, from *μάθημα*, discipline.

MATHES. Camomile, S. *magethe*; see MAY-

WEED. We give the name now to the *Adonis autumnalis*.

MATHMULLEN, *s.* The herb *verbascum*; from *math*, a meadow, and *mullen*.

MATHON, *s.* A meadow crop; from Math.

MATIN, *a.* Morning. L. *matutinum*, from *ματῆς*, *ἑωθινός*, aurora.

MATINS. Morning prayers; from MATIN.

MATRASS, *s.* A chemical glass vessel. F. *matras*, from being shaped like an ancient javelin, L. *matara*, and therefore called a bolt head.

MATRICE, *s.* The womb, a mould to cast in. L. *matrix*, from *mater*, a mother.

MATRON, *s.* A married woman. L. *matrona*.

MATROSS, *s.* An Artillery soldier; from L. *matara*, a kind of javelin; see MATRASS.

MATTER, *s.* 1. Body, substance, dimension, business. G. *mattur*, strength, substance, might; L. *materia*, W. *mater*, It. *materia*, F. *matiere*.

2. Pus, sordes, corruption. F. *matiere*, It. *materia*, W. *madra*, I. *máthair*, appear to originate in the foregoing etymon; but they may be confounded with maturation for suppuration, or perhaps formed from G. *eitur*, S. *æter*, venom.

MATTOCK, *s.* A pick axe, a kind of hoe. S. *mattuc*, W. *matog*, from G. *matt*, strength, might, and *hoga*, a hoe.

MATTRESS. A kind of quilt to lie on. L. *mata rasi*, It. *matrazzo*, F. *materas*, *matelas*, W. *matras*, a smooth mat.

MATURE, *a.* Ripe, digested. L. *maturus*, It. *maturo*.

MAUDLIN TANSY, *s.* An herb employed as a vermifuge; see *made*, a worm.

MAUDLING. *a.* Half drunk; from *muddle* to drink; see MEAD.

MAUGRE, *prep.* In defiance or spite of. F. *malgre*, from L. *mala gratia*.

MAUL, *s.* A heavy, wooden hammer; see MALL.

MAUND, *s.* A basket. Arm. *man*, W. *maned*, F. *manne*, T. *maun*, S. *mand*, B. *mand*, a basket,

- a measure for grain; possibly from *G. annat*, rustic contribution; see *ANNATS* and *HANAPER*.
- MAUNDER**, *v. a.* To grumble, mouth, murmur; from *G. mund*, *T. mund*, the mouth; see *MUNS*.
- MAUNDAY THURSDAY**, *s.* The Thursday next before Easter. *L. mandati, dies mandati*, *Sp. jueves de mandato*. On that day the King of France was wont to wash the feet of some poor men, in obedience to the *mandate* that we should love one another; a kind of gift on that occasion was called a *Maunday*.
- MAUSOLEUM**, *a.* A pompous funeral monument. *A. mazal* for *mazâr*, a tomb; *L. mausoleum*, is supposed to be the tomb of *Mausoleus*.
- MAUTHUR**. A maid. *S. math*, *M. G. mathur*, *B. modur*, a different pronunciation of maid.
- MAVIS**, *s.* A kind of thrush. *F. mauvis*, from *L. maculosa avis*, the speckled bird, called also in *F. grive*, gray bird.
- MAW**. The stomach, particularly of animals. *P. maghdeh*, *G. maga*, *S. maga*, *Swed. mage*, *T. magen*, *B. meghe*, *D. mawe*.
- MAWKISH**, *a.* Squeamish, sickish at the stomach. *G. magve*, *D. mawe*, *nausea*; from *MAW* and *Woe*.
- MAWMISH**, *a.* 1. Foolish, lumpish, deformed; see *HOME*.  
2. Nauseous, from *maw*, the stomach.
- MAXIM**, *s.* A general principle, a leading truth, an axiom. *L. maximum*, *F. maxime*, the greatest or chief.
- MAY**, *auxil. verb. ; pret.* Might. *G. ma*, from *meiga* to have power, *Swed. ma*, *S. mage*, *T. möge*.
- MAY**, *s.* The fifth month, the gay season. *L. Maius*, according to Ovid, had its name from being dedicated to the *maiores* or ancestors of the Romans. But as it is in general use among the Goths and Celts, it is probably *G. mah*, power, vigour, from *meiga*, to have power, denoting the month when vegetation was most active. *T. may* signifies the opening buds of plants.
- MAYOR**, *s.* The chief magistrate. *L. major*, *F. maire*, *Arm. maer*, *W. maer*, *I. maor*; see *MAERE*.
- MAYWEED**, *s.* Wild camomile. *S. maiwe*; see *MATHES*.
- MAZARD**, *s.* The jaw. *L. maxillaris*, *F. machoire*, the jaw.
- MAZE**, *s.* A labyrinth, perplexity; perhaps from *L. meo* and *sinuo*, *S. mase*, a whirlpool; but more probably from the verb.
- To MAZE**, *v.* To confound, confuse, astonish. It was formerly written *mate*; which see. But, *B. missen* is used to denote fluctuation, error, perplexity; see to *MISS*.
- MAZER**, *s.* A drinking cup. *G. mausur*, *Swed. masar*, *B. maeser*, *T. maser*, *Scotch maser*, *W. masarn*, the birch or maple tree, and a cup made thereof. This kind of cup was called *maser bol*, and the tree *mas boller*, which was corrupted into *mapul*; see *MAPLE*.
- ME**, *pron.* The oblique case of *I. G. mejj* or *mik*, *T. mich*, *D. mij*, *I. me*, *Sans. me*, *Hind. mugh*, *μῆ*, *L. me*, *Arm. me*, *W. mi*, *I. me*. The *P. am* and *mera* have the same signification with *me*, and *men* is mine.
- MEACOCK**, *s.* A timid or uxorious man. *G. mygia* to humiliate, *Swed. mek*, silly, *D. myg*, submissive; see *MEEK* and *GAUK*.
- MEAD**, *s.* 1. A kind of wine. *Sans. mud*, *A. and Heb. moodum*, *μῆν*, *G. miod*, *Swed. mioed*, *D. miod*, *S. medo*, *B. meede*, *T. meth*, *W. medd*, *I. meadh*, *Russ. miodh*, *Polish miod*, *Dalmatian meöd*; *hydromel* or any fermented liquor. The *Sans.* word seems to be formed from *muo*, honey; see *METHEGLIN*. The *G. honigter*, honey tears, was the drink of the Gods, which may have been the *nectar* of the Greeks; see *MEΛTHE*.  
2. A meadow. *S. mæd*, *math*, *T. mad*; what is mowed.
- MEADOW**, *s.* A field of natural grass kept for cutting. *S. mædwe*, from *T. mad*, *S. meathe*, mowed; see *MATH* and *Mow*.
- MEAGER**, *a.* Lean. *G. megur*, *mior*, *T. mager*, *Swed. mager*, *S. mæger*, *B. mager*, *L. macer*, *F. maigre*, *It. magro*.



# M E A

- MEAK**, *s.* A hook for cutting peas. Isl. *maa*, to mow, to reap, and *hæk*, a hook.
- MEAL**, *s.* 1. Corn flour. *S. mela*, *mælaue*, Swed. *mjöl*, *B. meel*, *D. meel*, *T. mehl*, *Arm. mal*, from *G. mal*, a division, *mala*, to reduce into small particles, *L. molo*, *W. malu*, to grind.
2. A regular repast. *G. mal*, Swed. *mål*, *S. mæl*, *mal*, *T. mal*, *B. maal*, a division of time or space, a particular period, the regular hour of eating.
- MEAN**, *s.* A medium, any thing used in order to produce some end. *P. miganu*, *G. midan*, *T. mitten*, *μίτρον*, *L. medium*, *Sp. mediano*, *F. moyen*. It signifies something brought between to effect the purpose; and *G. medal*, the middle, is also a mean.
- MEAN**, *a.* 1. Middle, middling, indifferent, ordinary.
2. Low, vulgar, plebeian, common, vile. *S. mane*, *T. mein*, *gemein*, from the same root with *meng*, the crowd, populace, multitude.
- MEAN**, *v. a.* To intend, design. *A. muune*, *Hind. mana*, *μνώω*, *Arm. menna*, to signify, indicate; but our word more probably is *G. minna*, Swed. *minna*, *S. manan*, *T. meinen*, *B. meenen*, *D. meene*, to have in mind.
- MEASE**, *s.* A quantity, particularly of herrings, signifying 500. *T. mase*, *maass*, *I. maois*, *T. miot*, *S. mete*, *B. maat*, *L. modius*; see to **METE** and **MEASURE**.
- MEASLES**, *s.* An eruptive disease. *T. masel*, *B. magelen*, *D. meisling*, *Arm. mezell*, *F. mezél*, leprosy. *T. mase*, *L. maculosus*, signify spotted; but *G. missli*, *misliur*, discolour, may be the etymon.
- MEASURE**, *s.* A dimension, proportion, standard of quantity, a mean, an expedient, cadence in verse, time in music, degree, limit. *H. mesurak*, *L. mensura*, *F. mesure*, *It. misura*, *W. mesur*, *medur*, *Arm. musur*, *T. nase*, *I. meas*; see **METE**. *L. modus* is a mean, manner, medium, and a measure, corresponding with the *F.*, *W.*, and

# M E D

- our own word. *It. misura*, is also mediocrity; see **MEAN** and **METE**.
- MEAT**, *s.* Food, flesh to be eaten. *G. mat*, Swed. *mat*, *D. mad*, *S. mete*, *Arm. and W. maeth*; from *G. ata*, *etia*, to eat; see **BAIT**.
- MEATHE**, *s.* Drink, beverage; see **MEAD**.
- MECHANIC**, *s.* An artificer. *Μηχανικός*, *L. mechanicus*, *It. mechanic*.
- MEDAL**, *s.* A piece struck on some extraordinary occasion, an ancient coin. *T. medel*, *It. medaglia*, *F. medaille*, *L. B. metallia*, *W. mall*. It seems to have the same root with our *nite*, a piece of money, and *meed*, a reward.
- MEDDLE**, *v. n.* To interpose. *G. medal*, the middle or medium, produced *D. meddele*, Swed. *meddela*, *B. middelen*, to use a mean or interference, corresponding with the verb to mediate.
- MEDIATE**, *v.* To intercede, interpose. *L. B. medio*, to place in the middle, from *L. medium*; see **MEDIATION**.
- MEDIATION**, *s.* Intercession. *L. mediator*; see **MEDIATE**.
- MEDICAL**, *a.* Medicinal. *L. medicabilis*; see **MEDICINE**.
- MEDICINE**, *s.* A remedy, physic. *L. medicina*, *F. medecine*, *L. medeor*, to heal, is from *medium*, a mean; and *M. G. midga*, Swed. *medel*, *T. mittel*, signify a mean, middle, remedy and medicine.
- MEDIN**, *s.* A measure. *Μέδιμος*, *L. medimnus*.
- MEDITATE**, *v. a.* To muse, plan, contrive, contemplate, *L. medito*, *F. mediter*.
- MEDIUM**, *s.* A mean, middle state or place. *L. medium*.
- MEDLAR**, *s.* The name of a species of hawthorn and its fruit. *S. mæd*, from being used to make mead, a kind of liquor, *μίσπινα*.
- MEDLEY**, *s.* A mixture, miscellany. *G. medal*, Swed. *medel*, among, mingled; confounded with *L. B. miscello*, *mistello*, *F. mesler*, *mèler*, *meteler*, from *μνίωω*, *L. misceo*, to mix; see **MELL**.
- MEDULLA**, *s.* Pith, marrow, the heart of a plant. *Μυελός*, *L. medulla*.

## M E L

MEED, *s.* Reward, gift, recompense. *G. met, metur, mæti, S. med, T. myde*, value, consideration, estimation, reward. *I. miadh*, honour, *μισθός*, wages, compensation.

MEEK, *a.* Soft, gentle, placid, submissive. *P. mekka, G. miuk, Swed. miuk, D. myge*, submissive, humble, soft, mild.

MEER, *s.* A lake, a boundary; see MERE.

MEET, *v.* To encounter, to come face to face, to join. *G. mota, Swed. mota, S. metan, B. moetan, T. moten, D. moede*, to assemble, to come together from opposite directions, to encounter, oppose.

MEET, *a.* Fit, proper, suitable. *G. mæti, Swed. mått, S. mæte*, in measure, in estimation, proper, regular, estimable; see MERE.

MEGRINE, *s.* A disorder in the head. *Ἡμικρανία, F. migraine*

MEINE, *v.* To mingle, to mix. *Μίγνω, S. mengen*; see MANGCORN.

MEINY, *s.* Family, retinue, servants. *F. mesnie*, from *L. mansio*, a dwelling; see MESNE.

MELANCHOLY, *s.* A kind of insanity, a gloomy temper. *Μελας*, black, and *χολή*, bile; *L. melancholia, F. melancholie*.

MELIORATE, *v. a.* To improve, better; from *L. melior*, better.

MELL, *v. a.* To mix, mingle. Chaucer uses *ymell*, *Swed. imellan*, in this sense, meaning among, from *G. medla*, the middle, contracted into *mille*, *Swed. mella*; but our word seems to partake of *F. meler, mesler*, from *L. misceo*, *L. B. miscello*, to mix; see MEDLEY.

MELLIFEROUS, *a.* Producing honey; from *μέλι, L. mel*.

MELLOW, *a.* Soft, full, ripe, mature. *Μυελός, L. medullus, F. moelleux. F. mol*, from *L. mollis*, is also used in the sense of mellow; *Swed. mjäll*.

MELODY, *s.* Music, harmony of sound. *Μελωδία*, element of song, *L. melodia, F. melodie*.

## M E R

MELON, *s.* A fruit and plant. *Μήλον, L. malum, F. melon*.

MELT, *v.* To make or become liquid. *G. melta, Swed. melta, S. meltan, μιλῶ*; see SMELT.

MEMBER, *s.* A limb, a clause, a person belonging to a society. *L. membrum, F. membre*.

MEMBRANE, *s.* A kind of web or skin to cover some parts of the body; a pliable texture of fibres. *L. membrana*.

MEMOIR, *s.* A record, a short account of any transaction. *L. memoria, F. memoire*, recollection, memory.

MEN, *s.* Plural of man.

MENACE, *s.* A threat. *L. minatio, F. menace*.

MENAGE, *s.* A collection of animals. *F. mesnage, menage, Arm. mesna*, a dwelling, the live stock of a farm; from *L. mansio*.

MEND, *v.* To repair, grow better. *L. emendo*, from *menda*, a fault.

MENDACITY, *s.* Falsehood, lying. *L. mendacium*.

MENDICATE, *v. a.* To solicit charity. *L. mendico*.

MENIAL, *a.* Servile, mean, low, domestic; from *meiny*.

MENOLOGY, *s.* A register of months. From *μήνη*, the moon, and *λογος*, speech.

MENSAL, *a.* Belonging to the table. From *L. mensa*, a table.

MENSTRUAL, *a.* Monthly, every month. *L. menstrualis*.

MENSURABLE, *a.* Measurable. *L. mensura*, measure.

MENT. A termination, first used by Latin authors about the beginning of our era, and generally adopted in It. F. and Sp. It has been supposed to be *L. mens, mentis*; and in sentiment, judgment, that sense might seem natural: but, *excrementum* and *sepimentum* cannot in any way imply mind. Our etymon is *L. ens, entis*, being; to which *m* was prefixed to avoid the *hiatus* which would be produced by the junction of two vowels.

- MENTAL**, *a.* Intellectual, of the mind. From *L. mens, mentis*, the mind.
- MENTION**, *s.* A recollection, a recital, memorandum. *L. mentio, F. mention.*
- MEPHITES**, *s.* Noxious exhalations. *L. mephitis*, from *μειφιτίς*.
- MERACIOUS**, *a.* Neat, strong, pure, clear. *L. meracus*, from *merus*.
- MERCAT**, *s.* A market, trade, commerce. *L. B. mercatus*; see **MARKET**.
- MERCENARY**, *s.* One retained for pay. *L. mercenarius, F. mercenaire.*
- MERCER**, *s.* A dealer in silks and stuffs. *L. merx, F. mercier, It. merciaro.*
- MERCHANT**, *s.* A person who trades. *L. mercator, It. mercante, F. marchand*, from the same root with market.
- MERCURY**, *s.* The messenger of the gods; *met.* sprightliness, quicksilver.
- MERCY**, *s.* Clemency, compassion, unwillingness to punish. *L. misericordia, F. merci.*
- MERE**, *a.* Simple, pure, neat, true, very. *L. merus.*
- MERE, MEER, MER**, in the beginning, middle or ends of words, signifies 1. A lake or river; from *G. mar*, water; *S. mere*, *T. mer*, *B. meer*, a lake.  
2. A boundary or limit: from *G. mera*, *mar*, *S. mara*, *Swed. maere*; the root being *G. ra*, a row, a line.
- MERETRICIOUS**, *a.* Alluring, whorish. *L. meretricius.*
- MERIT**, **MERITORIOUSNESS**, *s.* Desert, claim, right. *L. meritum*, a reward, recompense, *F. merit.*
- MERLIN**, *s.* A kind of hawk. *L. B. merillus, T. merling, F. emerillon, It. smeriglione*, the female musket hawk, supposed to be from *L. merula*; but *Isl. maer* and *maes*, are applied to denote a small bird or sparrow; see **TIRMOUSE**.
- MERMAID**, *s.* A fabulous sea woman; from *G. mar, L. mare*, the sea, and maid.
- MERLING**, *s.* A kind of fish. *L. merula, F. merlan.*
- MERRY**, *a.* 1. Laughing, gay, jovial. *T. mere, mer*, jocund, sensual, wanton, *S. myreg, I. mearh*. The origin is obscure; but *S. mære*, great, celebrated, produced *mersian*, to celebrate, to rejoice, *mersung*, gladness, mirth, fame, celebrity. The Saxons applied this word in the sense of gay, pleasing, and *Eden* was called the merry garden; see **MÆRE**.  
2. Great, brave, celebrated, gallant; see **MÆRE**.
- MERRY ANDREW**, *s.* A buffoon, a droll; from *merry* and *G. ganter, Swed. gante, D. ganter, Scotch gend*, a mocker or jester.
- MERRY THOUGHT**, *s.* A forked bone of a fowl; from *merry*, great, chief, and *G. thot*, a couple or tansom; *L. clavícula*.
- MERSION**, *s.* The act of plunging in water. *L. mersio.*
- MESEEMS**, *v. imperf.* It seems to me.
- MESH**, *s.* The space between the threads of a net. *G. meis, D. maske, S. mar, T. maschen, B. maesch, W. masg*; from *G. midla, meisa*, to divide; see **MAIL**.
- MESNE**, or **MESN**, the tenure of one who holds a manor from a superior, and has tenants of his own. *F. mesgñe*, from *L. mansio*; see **MEINY**.
- MESPISE**, *s.* Contempt; perhaps for *misprise*, if not from *miss* and *L. specio*, to behold amiss, to despise.
- MESS**, *s.* 1. A dish, food, or society eating together. *P. meza, G. mesa, S. mesc, F. mess, L. mensa*, a table, a dish. *M. G. mats, T. mas, Slav. meszo, Russ. masso, Sp. mueso*, food, were derived, like *meat*, from *eat*. *S. metsian*, to feed.  
2. A mash, a mixture; *met.* a confusion, perplexity; see **MASH**.
- MESSAGE**, *s.* Advice sent, an errand. *L. missus, F. message.*
- MESSIAH**, *s.* The Christ. *A. Mesiah, Heb. Messia*, the anointed.
- MESSIEURS**, *s.* My sirs. *F.* plural of *Monsieur*.
- MESSUAGE**, *s.* A house or tenement. *L. B. mesuagium*, from *L. mansio*.

MET, *pret.* and *part.* of the verb to meet.

METAL, *s.* Minerals, such as gold, silver, and iron. Heb. *metil*, מַטְּלָאֵלֹה, L. *metallum*, It. *metallo*, F. *metaille*, W. *metel*. The four principal ores seem to have derived their names, among the Goths, from their different colours. Gold, *gull*, yellow; silver, *lios*, *liover*, white, synonymous with ἄργυρος; *bleje* or *bley*, lead, from *blæ*, blue, livid; iron, G. *iarn*, from *iar*, black: G. *blacka*, Swed. *blæk*, also signified iron fetters; but perhaps from *belaga*, to lay up, to confine; see BLACK HOLE.

METE, *v.* To measure. Heb. *middah*, מִדָּה, L. *metior*, G. *mæta*, Swed. *mæta*, S. *mæthian*, B. *meeten*, T. *messen*. The Gothic word signifies also to estimate.

METHEGLIN, *s.* Honey and water mixed. Μέθυ γλυκίω, sweet drink; see MEAD.

METHINKS, *v. imperf.* It appears to me; see To THINK.

METHOD, *s.* Order, way, manner. Μέθοδος, L. *methodus*, F. *methode*.

METRE, *s.* Measure, verse. Μέτρον, L. *metrum*; see METE.

METTLE, *s.* Courage, sprightliness. T. *mutwill*, B. *moedwill*, animation, frowardness, from G. *mod*, T. *muth*, the mind; see MOODY.

MEW, *s.* 1. A coop, a cage; but probably a receptacle for hawks changing their feathers, and a place for changing carriages, horses, and whatever belonged to the chase. L. B. *muta*, It. *muta*, F. *mue*, from L. *muto*; see MUE.

2. A sea fowl, S. *mæw*, T. *mowe*, B. *meeuw*, W. *mew*, F. *mouelle*, from its cry; see To MEW.

MEW, *v.* To cry like a cat. Isl. *miaua*, D. *mawe*, T. *mauen*, W. *mewian*, F. *miauler*.

MICHE, *v. n.* To be idle, hid, concealed. S. *mæctan*, to neglect, to be careless, *mithan*, to skulk; but the word appears to be T. *mauchen*, to conceal; see MUGGER.

MICKLE, *a.* Much, great. G. *mickel*, Swed. *mickel*, S. *micel*; see MUCH.

MID, MIDDLE, MIDST, *a.* Between, among, the

half. Sans. *muddh*, G. *mid*, Swed. *mid*, S. *midd*, L. *medius*, μέσος.

MIDGE, *s.* A gnat, a fly. P. *mije*, Sans. *mukkhēe*, मूवा, L. *musca*, D. *myg*, S. *myge*, B. *mug*, Swed. *mygg*, T. *mucke*, F. *mouche*, Sp. *moschett*. MIDRIFF, *s.* The diaphragm. G. *midrif*, S. *medhrife*; from *mid*, and *hrife*, a wrapper.

MIDWIFE, *s.* A person who delivers women. G. *mit*, D. *mid*, for *vit*, knowledge, wisdom, corresponding with F. *sage femme*, and Scotch *cannie wife*. G. *met*, signifies skill, art; but B. *maia*, is the Greek name for a midwife.

MIE, *s.* Countenance, look, air, manner. G. *mynd*, Swed. *mynd*, mine, D. *mine*, F. *mine*, Isl. *mena*; see MUNS, MOUTH, and MINN.

MIGHT, *pret.* Of May.

MIGHT, *s.* Power, force. G. *maht*, *magt*, S. *maght*, D. *magt*, Swed. *makt*, from G. *meiga*, to have power; see MAY.

MILD, *a.* Gentle, soft, lenitive. G. *mild*, Swed. *milder*, S. *mild*, T. *mild*.

MILDEW, *s.* Blight, a disease in plants, mouldiness. L. *melligo*, a kind of sweetish gum produced on plants by defective vegetation, has been confounded in English with meal and mould. S. *mildeaw*, D. *meeldug*, T. *mehlthau*, *mittaw*, dusty dew, or moisture.

MILE, *s.* A measure of 1760 yards; but with the Romans 1000 paces. F. *mile*, It. *miglio*, from L. *mille*, a thousand.

MILK, *s.* A white nutritious fluid by which females nourish their young. Μέλας, G. *miolk*, Swed. *mjeolk*, D. *melk*, T. *milch*, B. *melk*, S. *milk*, I. *meilg*.

MILL, *s.* A machine for grinding. Μύλος, L. *mola*, D. *mælle*, T. *mühhle*, S. *myln*, Arm. *meill*, W. *melen*, I. *mulion*, F. *moulin*, from G. *mala*, L. *molo*, to grind; see MEAL.

MILLET, *s.* A plant and its seed. A. *mileb*, F. *millet*, It. *miglio*.

MILLINER, *s.* One who makes women's caps and sells ribands, &c. O. E. *milloner*, supposed to have been originally a dress-maker from Milan;



# MIN

- but probably from *G. milla*, Swed. *mella*, to meddle, to divide, interfere, deal: venders of housings were called horse-milliners; see **MELL** and **MONGER**.
- MILT**, *s.* 1. The spleen. Isl. *millte*, Swed. *mjälte*, D. *milt*, S. *millt*, T. *miltz*, Arm. *melch*, It. *miltza*.  
2. The soft roe of fish, from its milky appearance. D. *melken*, T. *milch*. In F. *laite du poisson*.
- MIME**, *s.* A mimic, a buffoon. *μῖμος*, L. *minus*, It. *mimo*, F. *mime*.
- MINARET**. A turret, pillar or spire. A *meenar*, P. *minar*, F. *minaret*.
- MINCE**, *v.* To cut into small pieces, to relate with caution, to speak small and imperfectly. F. *mincer*, S. *minsan*; see **MINISH**.
- MIND**, *s.* Intellectual power, opinion, sentiment, remembrance, attention, recollection. G. *mod*, Swed. *mod*, correspond with L. *animus*; and *minne*, Swed. *minne*, D. *minde*, S. *gemind*, Sans. *mun*, L. *mens*, signify properly memory.
- MINE**, *pro.* Possessive, belonging to me, my own. P. *mine*, G. *min*, Swed. *min*, S. *myn*, T. *mein*, F. *mien*, L. *meus*, It. *mio*.
- MINE**, *s.* A place whence minerals are dug, a hole, a cavern. D. *mine*, T. *mine*, B. *myn*, Swed. *mina*, Arm. *mwyn*, W. *mwn*, I. *mein*, Sp. *mina*, F. *miné*, It. *mina*; see **MOUTH**, **MINT**, and **MUNS**.
- MINERAL**, *s.* A hard fossil substance. F. *mineral*, from *mine*, as *fossil* from L. *fossa*.
- MINGLE**, *v. a.* To mix, to compound. G. *meinga*, S. *mengen*, B. *mengen*, *mengelen*, T. *mengen*, *manegen*, *μηνύω*; see **MANY**.
- MINIATURE**, *s.* A painting, a small picture in water colours. F. *miniature*, Sp. *miniatura*, from L. *minio*, to paint with minium. We have compounded the word with L. *minus*.
- MINIKIN**, *a.* Small, diminutive: a very small pin. G. *min*, *minna*, B. *min*, T. *min*, W. *main*, *μῖνος*, L. *minus*.
- MINIM**, *s.* A dwarf, a small type, a short note in music. L. *minimus*.

# MIR

- MINION**, *s.* A favourite, a creature of affection. T. *minion*, *minn*, B. *minnen*, *min*, F. *mignon*, Arm. *mignon*, a darling; from *G. vin*, *min*, affection, friendship, love. The root appears to be *G. una* to love; see **VENUS**.
- MINISH**, *v. a.* To make less, impair, cut off, hash. Swed. *minska*, from *G. minn*, L. *minus*, small, F. *mincer*, *μνίω*, L. *minuo*.
- MINISTER**, *s.* A person employed in the government or church, an agent. L. *minister*, F. *ministre*, an attendant, servitor, waiter, assistant.
- MINNOCK**, *s.* An elf, an urchin, a mischievous child, a saucy girl: perhaps from *G. mein*, S. *man*, *myn*, Swed. *mehn*, perverse, wrong, and *G. ug*, I. *og*, a young person; see **MINX**.
- MINNOW**, or **MENNOW**, *s.* A very small fish. Sp. *mena* from L. *minus*.
- MINOR**, *s.* One under age, the second proposition of a syllogism. L. *minor*.
- MINSTER**, *s.* A monastery, cathedral church. L. *monasterium*, T. *munster*, S. *minstre*.
- MINSTREL**, *s.* A musician. *Ἀλλος*, a pipe, was added to minister in forming. L. B. *ministrolus*, *menestralus*, Sp. *menestrel*, a performer of music. *Aulos* was afterwards omitted, and L. B. *menestrum*, *menetrum*, signifying a pipe, produced F. *menestrier*, a piper. *Ἀολοῦνης* had the same signification.
- MINT**, *s.* 1. A place where money is coined. L. *moneta*, money, seems to be derived from *G. mynd*, Swed. *mynd*, a mien, face or image; whence S. *mynetian*, B. *munten*, T. *munten*, to coin. The Eastern rupee known in Russia as ruble, is from Sans. *roop*, P. *roo*, a face, although now, through Mahometan superstition, that coin bears only an inscription. See **MINE**, **MIEN**, **MUNS**, and **MONEY**.
- MINUET**, *s.* A stately, regular dance. F. *minuet*, It. *minuto*, from L. *minute*, nice, accurate, graceful.
- MINX**, *s.* A saucy, perverse girl; see **MINNOCK**.
- MIRACLE**, *s.* A sight, wonder, some act that is

- contrary to human nature. *L. miraculum*, from *L. miror*, *P. mihra*, to see, to behold.
- MIRADOR**, *s.* A seeing place, a balcony; from *L. miror*, *P. mihra*, from *raa*, to see.
- MIRE**, *s.* 1. Mud, wet, dirt, filth. *G. myra*, *Swed. myru*, *B. moer*, *T. moder*, wet, dirt, mud. 2. An ennet. *P. mur*, *G. maur*, *S. miru*, *Swed. myra*, *B. mier*, *W. myr*, *mûgu*; see **PISMIRE**.
- MIRROUR** or **MIRROR**, *s.* A looking glass, a show, a pattern. *A. mirut*, *L. miror*; see **MIRADOR**.
- MIRTH**, *s.* Laughter, joy, gladness. *S. myrthe*, merryhood; see **MERRY**.
- MIS**. A prefix denoting failure or deviation in all the *G.* dialects; *F. mes*; see **MISS**.
- MISANTHROPE**, *s.* A hater of mankind: *Misav-θρωπoς*.
- MISCELLANY**, *s.* A mixture, a composition of various things. *L. miscellanea*.
- MISCHIEF**, *s.* Injury, damage, harm; contracted from *miss achievement*, a misdeed.
- MISCIBLE**, *a.* Mixible; from *L. misceo*.
- MISCREANT**, *s.* An unbeliever, a term of the greatest reprobation among Christians and Mahometans, a vile wretch. *F. mescreant*. \* The word is formed by prefixing the negative *miss* to *L. credens*, believing.
- MISER**, *s.* A sordid, covetous wretch, who suffers from privations. *L. miser*.
- MISLE**, *v. n.* To rain in very small drops; properly to *mistle*, from *mist*.
- MISS**, *s.* A contraction of *Mistress* applied to a young lady. *Mistress* is still pronounced *Misses* by the vulgar, who, to avoid the sound of our plural, contracted the word into *Miss*; but the original term is generally considered more respectful. *B. meisje*, a little girl or servant, is the diminutive of *G. maj*, *meidje*, a maid.
- MISS**, *v.* To go beside the mark, fail, escape, omit. *G. missa*, *Swed. missa*, *T. missen*, *S. misian*, *B. missen*, to deviate, to pervert, confuse; *pret. G. miste*, *D. mist*, our *mist* for *missed*. The

- root of this word is *G. um*, *yni*, around, about; whence *yms*, *ims*, *ymis*, vacillation, deviation, change, converted into *ymisa* and *missa*, to go hither and thither, to err, to fail.
- MISSAL**, *s.* The mass book; see **MASS**.
- MIST**, *s.* A low thin cloud, fog, dimness. *S. mist*, *B. mist*, *T. mist*.
- MISTLETOE**, *s.* A plant that grows on trees, particularly the apple and ash; but perhaps never found on the oak naturally. The *Druids* however had probably contrived to cultivate it on that tree, and practised much religious mystery in gathering it. *G. mistel tein*, *S. mystelta*, *Swed. mistelten*, *T. mistel*, *G. mislit*, *S. mistl*, discolour, and *G. tein*, *ta*, a branch, was evidently the origin of the name. The Gauls called it *guy*, their corrupt pronunciation of *L. viscus*.
- MISTRESS**, *s.* A woman who governs, a sweet heart, a concubine. The feminine of master.
- MISY**, *s.* A kind of mineral. *Misv*.
- MITE**, *s.* 1. A small coin or particle. *T. meit*, *meid*, *medel*, *B. myte*, *G. mith*, small, minute; from *meida*, *M. G. maitan*, to divide, cut. 2. A small insect. *D. mide*, *T. made*, *B. migt*, *F. mite*, from its smallness, as the preceding word. It was also called *mal* in Gothic, which signifies, like insect, a particle or animalcula; see **MAD**.
- MITIGATE**, *v. a.* To alleviate, mollify. *L. mitigo*.
- MITRE**, *s.* 1. An episcopal crown. *Mitza*, *G. mitur*, *L. mitra*, *F. mitre*. It was apparently a tiara worn by Priests of *Mithras*; from *P. mih* the sun, Sans. *Mahādeva*, the great God, the divinity of fire. 2. The joining of boards by acute angles, resembling those of a mitre; a term used by carpenters.
- MITTENS**, *s. pl.* Gloves without fingers. *L. manitia*, *F. mitane*, a glove.
- MIX**, *v. a.* To mingle, unite, join. *Misγw*, *L. misceo*, *T. mischen*.
- MIXEN**, *s.* A dung heap, a compost. *S. mixen*,

# MOH

*meoxen*, from *muck*; sometimes confounded with mixing, a compost. Scotch *midding* is from *mow*, a heap, and *dung*.

**MIZZEN**, *s.* The mast in the stern of a ship. Swed. *mesan*, D. *mesan*, *besan*, B. *bizaan*, F. *basenne*, It. *mizzana*, Sp. *mezana*.

**MIZZY**, *s.* A bog, quagmire, swamp. Arm. *mouis*, W. *mize*; see *Moss*, and *Moist*.

**MOAN**, *v. n.* To grieve, to lament. S. *mænan*, to express grief. It is probable that our word may be cognate with *woe*; as the Gothic transmutations of *v* and *m* were frequent.

**MOAT**, *s.* A canal or ditch made round a castle. Sp. *mota*, F. *motte*, L. B. *mota*; apparently from A. *ma*, *mao*, *μᾶ*, G. *moda*, *moa*, water; Swed. *ma*, *mad*, a marsh or fen.

**MOB**, *s.* 1. The populace, contracted from *mobile*.  
2. A woman's cap. B. *mop*, *moff*, Scotch *mabie*, from G. *hufa*, D. *hub*, T. *haube*, a hood or cover; whence Scotch *hap*.

**MOBILE**, *s.* Cause of motion, sphere, mob, rout. L. *mobile*, F. *mobile*.

**MOCHA**, *a.* A stone containing figures of trees. It. *pietra mosta*, from L. *muscosus*, the moss stone.

**MOCK**, *v. a.* To imitate, mimic, deride, deceive. *Мухау*, F. *moquer*, W. *moccio*.

**MODE**, *s.* A form, fashion, way, state, appearance. L. *modus*, It. *modo*, F. *mode*, Sans. *mut*.

**MODEL**, *s.* A copy, pattern, representation, mould; from *Mode*.

**MODERATE**, *a.* Temperate, sober, mild, reasonable. L. *moderatus*, It. *moderato*.

**MODIFY**, *v. a.* To shape, change the form or mode. F. *modifier*, from L. *modo facere*.

**MODWALL**. A kind of wood-pecker. G. *meid* is wood, and S. *wigol*, from G. *ve*, *veg*, holy, consecrated; a name given to birds of divination; see *Witwall* and *Hickwall*.

**MOHAIR**, *s.* A thread or stuff made of silky

# MOL

hair, F. *monaire*, *moire*, T. *moor*, B. *moor*, from P. *moo*, fine hair, A. *mojacar*, *mushir*, hairy.

**MOIDER**, *v. a.* To make crazy, to madden. M. G. *moda*, crazy; see *MAD*.

**MOIDORE**, *s.* A Portugal gold coin in value 27*s.* L. *moneta de auro*.

**MOIETY**, *s.* The half, the one of two equal parts. F. *moitié*, It. *meta*, from L. *medietas*.

**MOIL**, *v. 1.* To drudge, toil, labour. G. *modila*, from *mæd*, *mod*, Swed. *möd*, *matt*, S. *moethe*, T. *mude*, Scotch *muddle*, fatigue, trouble; see *MUDDLE*.  
2. To daub, to sprinkle. To muddle, from Mud; confounded with F. *mouiller*, to wet.  
3. To stain, spot, paint. T. *mallen*, from G. *mal*, S. *mal*, a spot.

**MOIST**, *a.* Wet in a small degree, juicy. F. *moist*, Arm. *moues*, from L. *madidus*.

**MOKY**, *a.* Dark, foggy: perhaps corrupted from Murky; see *MUGGY*.

**MOLE**, *s.* 1. A natural spot on the skin. T. *mahl*, Swed. *mål*, S. *mal*, L. *macula*.  
2. A false conception. L. *mola*, F. *mole*, Sp. *mola*.  
3. A small animal. B. *mol*, contracted from *Molewarp*.  
4. A round pier or dike. L. *moles*, F. *mole*, Sp. *muelle*.

**MOLEST**, *v. a.* To trouble, disturb, vex. L. *moles*, F. *molest*.

**MOLEWARP**, *s.* A small animal called a Mole. See *MOULDWARP*.

**MOLLIFY**, *v. a.* To soften, assuage, quiet, from L. *mollis* and *facere*.

**MOLLY**, *s.* A girl's name generally used for Mary; M. G. *mawilo*, S. *meoule*, Scotch *mull*, dim. of G. *mey*, a maid. The Goths used *illo* as a diminutive; Barnillo was a little child. Maids of Honour were anciently called the Queen's *meys*. Mary however may have become *Maly* from the usual intermutation of *r* and *l*; see *SALLY*.

**MOLOSSES**, or **MOLASSES**, *s.* Treacle, dregs of sugar. Heb. *malatz*, מלחץ, It. *melazzo*, F. *melasse*, μέλας, honey, μέλισσα, a bee.

**MOLY**, *s.* A kind of rue or wild garlick. Μάλυ, L. *moly*; but Tartar *mola*, Swed. *mola*, T. *melde*, is our orache.

**MOME**, *s.* A dull stupid fellow, a misshapen cub, a blockhead. The word was anciently *mawn*, B. *moon*; see **MOONCALF**.

**MONDAY**, *s.* The second day of the week; *Mondag* in all the G. dialects; from *Moon* and *day*.

**MONEY**, *s.* Metal coined for public use. S. *my-net*, T. *muintze*, Swed. *mynt*, Slav. *mince*, L. *moneta*, It. *moneta*, F. *monnoie*, W. *menai*; from G. *mynd*, *mint*, a countenance, face, image; see **MINT**.

**MONEYWORT**. An herb, called in Botany *nummularia*.

**MONGER**, *s.* A dealer. G. *mangare*, Swed. *man-gere*, from *mānga*, S. *mangian*, to deal in many articles, L. *mango*, a regrettor; see **MANY**.

**MONGREL**, *a.* Any thing of a mixed breed. From the same root with *mang* and *monger*; see **MANY**.

**MONK**, *s.* A religious recluse. Μοναχός, a solitary person, L. *monachus*, G. *munk*, and adopted in all Christian countries.

**MONKEY**, *s.* An ape, baboon, a silly fellow. P. *máimoon*, *mono*, Port. *mono*, a name perhaps adopted from the Moors, to which *caô*, a dog, may have been added to form our word.

**MONSOON**, *s.* A shifting trade wind. A. *mon-som*, a season. The year in Asia is divided into two *monsoons*, the summer and the winter.

**MONTERA**, *s.* Sp. a horseman's cap, or mounting cap; from *montar*, to ride.

**MONTH**, *s.* The space of four weeks. P. *ma-heena*, G. *manad*, T. *monat*, S. *monath*, L. *mensis*, from P. *mah*, G. *man*, μέν, S. *mon*, the moon.

**MONTHSMIND**, *s.* An earnest desire. G. *ma*,

our *mo*, much, great, seems to have been prefixed to G. *unath*, in forming Isl. *munad*, desire, affection; *munaths mind*, a mind of affection.

**MOOD**, *s.* 1. Temper of mind, disposition. G. *mod*, Swed. *mod*, S. *mod*, B. *moed*, T. *mutt*, mind, will, spirit, courage.

2. A term in grammar. L. *modus*.

**MOODY**, *a.* 1. Wayward, passionate, spirited. S. *modig*, B. *moedig*, T. *muthig*, from *mood*; see **METTLE**.

2. Mental, intellectual; from *mood*, the mind.

**MOON**, *s.* The nocturnal luminary. P. *mah*, μᾶς, G. *mana*, Swed. *mana*, S. *mona*, Isl. *mona*, B. *maan*, T. *mond*.

**MOONCALF**, *s.* A monster, a false conception, an ideot, a term of abuse. T. *monkalb*, from G. *māin*, S. *man*, false, spurious, B. *moon*, an evil spirit, and G. *alf*, a conception, a fœtus, corrupted into calf, which is G. *ku alf*, offspring of a cow.

**MOOR**, *s.* 1. A marsh or fen. G. *mær*, T. *mor*, B. *moer*.

2. A heath, black earth covered with ling. G. *moar*, S. *mor*, Scotch *mure*, Isl. *moor*, S. *more*, which, from its dark, heathy appearance, is also a mountain.

3. A cable. A. *marra*, a cable; Port. *amarra*, Sp. *amarra*.

4. A Negro, an African. L. *maurus*, It. *moro*, Sp. *moro*.

5. A term in venery, when the deer is slain. L. *mors*, F. *mor*.

**MOOR**, *v. a.* To fasten with a cable. From *moor*, a cable, Port. *marrar*, F. *amarrer*, Sp. *amarrar*.

**MOOSE**, *s.* A large American deer, called by the natives *Poose* and *Wampoose*.

**MOOT**, *v.* To argue, to plead a mock cause. G. *mota*, *motgian*, Swed. *mota*, S. *motian*, to encounter, to run against, to dispute; see **TO MEET**.

**MOP**, *s.* 1. A flocky utensil to clean houses.



Named perhaps from its resemblance to a muff or mob.

2. A wry mouth. F. *moue*, from mouth; see MUFFLE.

MOPE, *v.* To be drowsy or stupid. *Μίω ὄπας*, to close the eyes.

MOPE, *MOPIUS*, *s.* A drone, a stupid person. *Μίωψ*, L. *myops*.

MOPPET, *MOPIXY*, *s.* A puppet made of rags; see MAMMET.

MORAL, *a.* Belonging to manners. L. *moralis*, F. *morale*.

MORASS, *s.* A fen, bog, marsh; from *moor*, Swed. *morass*, T. *morast*.

MORE or MOE, *a.* Greater in number, quality, quantity or size, the comparative of *much*. G. *meir*, Swed. *mer*, T. *mehr*, S. *mare*. It is contracted from *marer*, as G. *mar*, *mer*, signified much or great, and corresponds with P. *mihtar*, from Sans. *maha*, great; see MYCHA.

MOREL, *s.* An acid cherry; but properly the *Alkakengi*, L. *morilla solanum*, F. *morell*.

MORELAND, *s.* A mountainous or waste country. Isl. *möör*, S. *mor*, and *morland*; whence *Westmoreland*, and *Morne* in Ireland.

MORGLAY, *s.* A great sword. W. and Arm. *maur clez*, I. *claidham mor*, L. *gladius major*.

MORIL, *s.* A kind of mushroom. F. *morille*, T. *morchehn*, Spi. *morel*, from its dark colour. It is called in Swed. *murkla*, perhaps G. *morkulle*, black cap; see MURRY.

MORION, MURRION, *s.* Armour for the head, a Moorish helmet, any thing Moorish, F. *morione*.

MORKIN, *s.* A wild beast found dead; a term with hunters. L. *morticius*.

MORLING, *s.* The wool taken from a dead sheep. F. *mortelane*, from L. *mortui lanum*.

MORNING, *s.* The first part of the day. G. *orni*, *morgan*, S. *marne*, D. *morgen*, T. *morgen*; see ON, soon, early.

MORPHEW, *s.* A disorder of the skin, appearing

in tawny spots. L. B. *morphea*, Port. *morphea*, It. *morfea*.

MORRIS-DANCE, *s.* A Moorish dance.

MORROW, *s.* The day after the present. T. *morgen*; see MORNING. The morrow, or tomorrow, corresponds with the F. *demain*, from L. *de mane*.

MORSE, *s.* The river horse. G. *mar*, the sea, and *ors*, a horse. It appears to be confounded sometimes with *marox*, the sea ox. The F. *marsovin*, a porpoise, is G. *marsuin*, the sea swine.

MORSEL, *s.* A mouthful, a bit, a small quantity. F. *morceau*, *morcelle*, from L. *morsus*, a bite.

MORT, *s.* 1. A tune at the death of game, called also a moor. L. *mors*, F. *mort*.

2. A great quantity, a heap. G. *magt*, *murth*, S. *merth*, T. *merheit*. G. *morgtal*, a great number, vulgarly a mortal deal; see MOKE and TALE.

MORTAR, *s.* 1. A strong vessel wherein materials are pounded to pieces. L. *mortarium*, F. *mortier*.

2. What is beaten in a mortar, a mixture of lime and sand with water, to cement stones or bricks. F. *mortier*.

3. A short wide cannon, out of which bombs are thrown. F. *mortier*, from its resembling the vessel used in pounding materials.

MORTGAGE, *s.* A dead pledge, a security. F. *mortgage*; from L. *mortuus*, and GAGE.

MORTISE, *s.* A joint in wood, a term in joinery. F. *mortais*, Arm. *murtase*, W. *mortais*, I. *moirtis*; from L. *mordeo*.

MORTLING, *s.* The wool of a dead sheep; see MORLING.

MORTMAIN, *s.* An inalienable estate. F. *main morte*, L. *manus mortua*. An estate in dead hand; that is, made over to a guild or corporation, whence it cannot be alienated.

MOSAIC, *s.* Variegated work with jewels, glass or shells. F. *mosaique*, It. *mosaico*, supposed to be from *Μωσικῆς*, skilful, beautiful; but G. *moskue*,

- D. *maske*, T. *moesch*, W. *masg*, Arm. *maisk*, all signify, like L. *macula*, reticulated or spotted work; see MESH.
- MOSCHETTO, *s.* A gnat. Port. *moschetto*, from *mosca*, L. *musca*.
- MOSK, MOSQUE, *s.* A Mahometan temple. A. *masjid*, F. *mosque*, It. *moschia*.
- MOSS, *s.* 1. A substance growing on trees and stones. Isl. *moss*, B. *mosch*, Swed. *mossa*, T. *moos*, F. *mousse*, L. *muscus*.
2. A bog, the substance of which *peat* is made. Swed. *mossa*, T. *moss*, I. *maoth*, have the same purport, and appear to be *morass*, with the *r* omitted; see MARSH.
- MOST, *s.* Greatest in size, number, quality, or quantity. G. *mest*, *maust*, S. *mast*, Swed. *mest*, T. *meist*, B. *meest*, the superlative of much and of M. G. *maiza*, more, corresponding with *μᾶλλον*. The T. *merest*, used as most, is probably the right word; see MORE and MAST.
- MOT, for MUGHT or MIGHT. S. *mot*, B. *moet*; see MAY.
- MOTE, *s.* 1. A small particle. G. *mio*, *mith*, S. *mot*, Swed. *mot*, I. *miot*; see MIRE.
2. Used in composition, as an assembly or meeting. G. *mot*, Swed. *mote*, S. *mot*; see TO MEET.
3. A ditch; see MOAT.
- MOTH, *s.* A small insect that eats cloth. S. *moth*, T. *motte*, B. *mot*, Swed. *maett*; see MAD.
- MOTHER, *s.* 1. She who has borne a child. P. *madur*, Sans. *mata*, *matri*, Hind. *mattara*, G. *moder*, D. *moder*, Swed. *moder*, T. *mutter*, B. *moeder*, *moer*, *μῆρ*, L. *mater*, It. Sp. *madre*, I. *mathawr*.
2. Scum, lees of liquors. B. *modder*, Swed. *mudder*, T. *moder*; see MUD.
- MOTION, *s.* The act of moving; a proposal. L. *motio*, F. *motion*, It. *mozione*.
- MOTIVE, *s.* The cause of the action. L. *motus*, It. *motivo*, F. *motif*.

- MOTLEY or MOTLY, *a.* Mixed, speckled; see MEDLEY.
- MOTTO, *s.* A short sentence prefixed. M̄<sup>ss</sup>, L. *mutus*, It. *motto*, F. *mot*, a word.
- MOVE, *v.* To put in motion, to walk, to propose. L. *moveo*, F. *mouvoir*.
- MOULD, *s.* 1. A kind of fur, or discolour, fustiness. M. G. *malo*, D. *mull*, rust, smut, foulness in corn; G. *mal*, S. *mal*, Swed. *mål*, a spot, a stain.
2. Earth, soil, loam. G. *moal*, mold, Swed. *mould*, S. *mold*, dust, ashes, small cinders.
3. A kind of ulcer, a kibe. Swed. *moegel*, D. *mucl*, F. *mule*.
4. A form, a cast, a model. F. *moule*, Sp. *molde*, from L. *modulus*.
- MOULDWARP, *s.* A mole. G. *moldwarp*, S. *mold weorp*, that throws up mould.
- MOULT, *v. a.* To shed the feathers; anciently written *mowl*, from *mue*.
- MOUND, *s.* A fence, a bank of earth. G. *mund*, defence, protection, Swed. *mynda*, S. *mundian*, to defend. L. *munitus*, fortified. The word is confounded with *mount*.
- MOUNT, *s.* A hill, a small eminence. L. *mons*, F. *mont*, It. Sp. and Port. *monte*, have not only our signification, but also a heap, store, hoard, or bank of money. The vulgar expression of "a mint of money," properly signifies a mount of money.
- MOUNTEBANK, *s.* A quack, a stage doctor; literally one who mounts a bench to sell medicines. F. *montabanc*.
- MOURN, *v. a.* To grieve, bewail, wear black. Sans. *maran*, to die, M. G. *mournan*, T. *mornen*, S. *murnan*, L. *moeror*, to grieve, F. *morne*, melancholy.
- MOUSE, *s.* 1. A small quadruped. Sans. *mūshi*, *moosa*. P. *mush*, *μῆς*, L. *mus*, D. *muus*, B. *muīs*, Swed. *mus*, S. *mus*, T. *maus*, a species of small rat, Sans. *mush*, signifies steal, *μῦσ*, to conceal,

2. A small bird, a finch, a titmouse. P. *mush*, Swed. *mes*, D. *muse*, B. *musch*, *mus*, S. *mase*, F. *mesange*; a general name for small birds; see MUCKET HAWK.
- MOUTH, *s*. The aperture in the head where food is received, a distortion of that feature, a grimace, an entrance. Hind. *munh*, G. *mun*, *munth*, Swed. *mun*, T. *mund*, B. *mond*, M. G. *munths*, S. *muth*, Arm. *muzz*, Scotch *mow*, F. *move*. The word appears to originate from G. *in*, *int*, an entrance; whence G. *minn*, Swed. *myune*, *myning*, an orifice, an opening inward; and G. *mund*, *mynd*, like L. *os*, signified the countenance; see MIEN, MINE, and MINT.
- MOW, *s*. A heap of hay or corn. S. *move*, *muha*, *muga*, *muega*, Scotch *moch*, apparently the same with our *much*; Isl. *mocka*, to heap, is from G. *auka*, to increase.
- MOW, *v. a.* 1. To cut down or reap; G. *maitha*, *meida*, D. *meye*, Isl. *maa*, B. *maayen*, T. *mahen*, S. *mawan*, *ḥmāw*, L. *meto*.
2. To raise in mows; from the noun.
- MUCH, *a*. Large, long in time, many. P. *mih*, Sans. *maha*, and *mayas* signified great; G. *mik*, *miuk*, *mug*, Isl. *mioc*, Swed. *mike*, T. *mich*, S. *mycell*, Polish *moc*, Slav. *moech*, Arm. *myg*, many, great. The G. *auk*, *eyk*, signified increase, augmentation, to which *ma*, more, may have been prefixed; see Mow. The resemblance of Sp. *mucho* to our word, arises from the corrupt pronunciation of L. *multus*.
- MUCID, *a*. Slimy, mouldy, musty. L. *mucidus*.
- MUCK, *s*. 1. Dung for manure, dirt. G. *myk*, Swed. *mok*, S. *moez*, D. *moeg*. G. *eyk*, Swed. *ok*, whence our *ox*, signified beasts of labour in general; to which *mow*, a heap, seems to have been prefixed, to express a heap of dung made my cattle; see MIXEN.
2. The vulgar pronunciation of *amok*, a Malay word, which signifies slaughter. It denotes a

- state of desperation, where the person wishes to kill or be killed; see MATE.
- MUCKENDER, MUCKADOR, *s*. A dirty handkerchief. Sp. *mocadero*, F. *mouchoir*, from L. *mucus*, snot.
- MUCKER, *a*. 1. Dark, obscure. Swed. *morkur*; see MURK.
2. Concealed, clandestine, hidden. Swed. *mjugg*, T. *mauger*, from *mauchen*, to conceal, G. *smuga*, to smuggle; see MICHIE.
3. Usurious, penurious, hoarding, sordid. Scotch *muker*, O. E. *muckre*, Isl. *mocka*, to heap, as well as our word *mow*, a heap, and *much*, is formed from G. *auka*, to increase; whence also Swed. *ocker*, T. *wucher*, interest, usury.
- MUD, *s*. Wet, dirt, mire. G. *mod*, Swed. *modd*, *mudder*, B. *maed*, *modder*, T. *moder*, mire, filth, scum; cognate with *μυδαω*, L. *madeo*, and W. *mwyydo*; see MOAT.
- MUDDLE, *v. a.* 1. To make half drunk. *Μεθύω*; see MEAD.
2. To toil, fatigue, drudge. G. *modila*, from *mod*, *mæd*, Swed. *matt*; see MOIL.
- MUDWALL, *s*. A bird; see MODWALL.
- MUE, *v*. To cast feather, to moult, to shed, to dung, a term in venery; see MEW.
- MUFF, *s*. A warm cover for the hands. D. *muffe*, Swed. *muff*, T. *muff*, B. *moff*, F. *mouffle*; supposed to be from mouth, but probably from G. *hufa*, Swed. *huf*, a veil, hood or covering; Swed. *hufa*, Scotch *hap*, to cover or conceal; see MOB.
- MUFFIN, *s*. A small loaf of fine flour. F. *miche*, fine; see MANCHET.
- MUFFLE, *s*. 1. A mouth, a cheek. G. *maugle*, Swed. *mule*, T. *muff*, *maule*, D. *muile*, B. *mitile*, F. *moufle*, the mouth.
2. A mouth cover, in chymistry. F. *moufle*.
- MUG, *s*. A cup to drink out of. G. *miots*, Swed.

M U M

- moet*, B. *mutsie*, a measure, a quart; Scotch *mutchkin*; see to *METE*.
- MUGGER, *a.* Clandestine; see MUCKER and SMUGGLE.
- MUGGY, *a.* Misty, damp, moist. P. *migh*, a cloud, Isl. *mugga*, Scotch *mochy*, foggy.
- MUGWORT, *s.* A species of wormwood; from T. and Scotch *mach*, *mauk*, a worm, and *wort*, corrupted into wood in wormwood.
- MULATTO, *s.* One begotten between a black and a white. From *mule*.
- MULBERRY, *s.* A tree and its fruit; properly *murberry*, from L. *morus*, F. *meure*, T. *maulbeere*.
- MULCT, *s.* A fine of money. L. *multa*.
- MULE, *s.* An animal generated between a horse and an ass. L. *mulus*, F. *mulet*.
- MULL, *v. a.* To warm liquor with sugar and spice. L. *mollio*.
- MULLAR, *s.* A stone to grind colours. T. *muhler*, a grinder; se *MILL*.
- MULLET, *s.* 1. The name of a fish, a barbel. Μύλλος, L. *mullus*, F. *mulet*.  
2. In heraldry, a star denoting a fourth son. F. *molette*, a little mill, which it resembles; from L. *mola*.
- MULLIGRUBS, *s.* A twisting of the guts, the iliac passion, sullenness. Μύλλω and Τελύφ.
- MULTI. A Latin prefix signifying many.
- MULTURE, *s.* A toll for grinding corn. L. *molitura*.
- MUM, *interj.* Hush; a word used by people when masked. B. *mom*, F. *monon*; see MUMM.
- MUM, *s.* Wheat ale. D. *munme*, T. *mumme*, B. *mom*, F. *mum*, from L. *mustum*; see MUST.
- MUMBLE, *v.* 1. To speak inwardly or indistinctly; from MUMM.  
2. To grumble or mutter. G. *maugla*, Swed. *mumla*, to mouth; see MUFFLE.  
3. To mouth, to turn about with the tongue or lips; see MUMP.
- MUMM, *v. n.* To frolic in disguise, to wear a

M U R

- mask. Μουσώπας, from which is derived *Momus*, the God of jest.
- MUMMY, *s.* An embalmed corpse. A. and P. *moniya*, from *mon*, wax, L. *mumia*, F. *momie*.
- MUMP, *v. a.* To nibble, bite quick, speak low and quick, to repeat over and over like a beggar, to beg. From *mow*, the mouth; see MUMBLE and MOUTH.
- MUMPS, *s. pl.* 1. A swelling in the jaws, throat and mouth; from *Mow* and *Muffle*, the mouth.  
2. Sullenness, the projection of the mouth in ill humour.
- MUNCH, MAUNCH, MOUNCH, *v. n.* To chew quickly, to eat fast. F. *manger* from L. *mando*.
- MUND, *s.* Protection, safety, peace, law. G. *mund*, protection, S. *mundian*, to defend.
- MUNDANE, *a.* Belonging to the world. L. *mundanus*, F. *mondane*.
- MUNDIC, *s.* A kind of marcasite. W. *munwig*, from *mun*, a mine.
- MUNDIFY, *v. a.* To cleanse, purify. From L. *mundus*, clean, and *facere*, to make.
- MUNERARY, *a.* Relating to a gift. L. *munerarius*.
- MUNS. The face. G. *mun*, *mund*, the mouth; *mynd*, the countenance; see MOUTH and MIEN.
- MURDER, *s.* The act of killing unlawfully. P. *moorg*, Sans. *murt*, G. *mord*, Swed. *mord*, T. *mord*, μέγος, L. *mors*, F. *mort*, It. *morto*, W. *mar-waidd*, death; Slav. *murha*, Sans. *mara*, slain; P. *murda*, a corpse; G. *morder*, *maurther*, Swed. *mordare*, S. *morder*, B. *moorder*, I. *mortair*, F. *meurtre*, slaughter, homicide.
- MURE, *v. a.* To wall, to inclose with walls. F. *murer*, It. *murare*, from L. *murus*.
- MURIATIC, *a.* Briny, salt like brine. From L. *muria*.
- MURK. Darkness; see MIRE.
- MURRAIN, *s.* A plague among cattle. A. *murz*, μέγανος, a distemper; S. *morrina*, F. *marrane*, a pining or melancholy.



MURRE, *s.* A cormorant. *W. morvan*, the sea crow.

MURREY or MUREL, *a.* Darkly red, a dark brown colour. *It. morello*, from *L. morus*, a mulberry; *G. mor*, red brown.

MURTH OF CORN; see *MORT*, a great quantity.

MUSCADINE, *s.* A kind of sweet grape, a sweet wine, a kind of pear, a confection: *F. muscadin*, *It. muscatello*, from *L. moschatus*, a nutmeg, any thing of that flavour.

MUSCLE, *s.* 1. A shell fish. *L. musculus*, *F. mousle*, *moule*.

2. A fleshy fibre. *L. musculus*, *It. musculo*, *F. muscle*.

MUSE, *v. n.* To ponder, think closely. *F. muser*, *B. muysen*. *Mōsa* from *μαω*, to inquire, approaches our word in meaning.

MUSHROOM, *s.* A spongy plant, *Met.* an upstart. *F. mousseron*, from *μύκης* and *ἀγρωμα*.

MUSIC, *s.* The science of melody and harmony. *Μουσική*, *L. musica*, *It. musica*, *F. musique*.

MUSK, *s.* A strong perfume. *A. mooshk*, *P. mushk*, *μύσκη*, *L. muscus*, *It. musco*, *F. musc*.

MUSKET, *s.* A soldier's hand gun. *It. moschetto*, *F. mechette*, a matchlock, from *Μύκη*, *L. myxa*, a match.

2. A male sparrow hawk; from *mouse*, a sparrow; see *MERLIN* and *MOUSE*.

MUSKIN, *s.* A titmouse; see *MOUSE*.

MUSLIN, *s.* A kind of cotton cloth. *L. B. muscolinum*, *F. mousselin*, *Sp. musolino*. It may however be *L. muscilinum*, moss linen, as it is still called in Germany, nettle cloth.

MUSSULMAN, *s.* A believer; among the Mahometans. *A. musulmon*, from *eslam*, salvation.

MUST, *s.* Wine unfermented, wort. *L. mustum*, *S. must*, *F. mout*, *moust*; see *MUM*.

MUST, *v.* To make or grow mouldy. *L. muscito*, *muscesco*, *F. moisir*.

MUST, *v. imperf.* To be obliged to. *S. most*, *mot*, *T. mussen*, from the same root with our *may*;

and the Danes use *mae* for our *may* and also for *must*. The *G. muna*, and *Scotch man* are cognates.

MUSTACHES or MUSTACHOES, *s. pl.* Whiskers, hair on the upper lip. *Múraξ*, *Sp. mustacho*, *F. moustache*.

MUSTARD, *s.* A seed, plant and flower. *It. mostardo*, *F. moustarde*, *W. mustard*, *Sp. mostaza*; supposed to be *L. mustum ardens*.

MUSTER, *v. a.* To review, to assemble. *It. mostrare*, *Sp. mostrar*, from *L. monstrare*.

MUSTY, *a.* Mouldy, spoiled with dampness. *L. mucidus*, *It. mucido*.

MUTE, *a.* Dumb, silent, speechless. *L. mutus*, *F. muet*.

MUTE, *v. n.* To change, to shed, to dung as birds. *L. mutare*, *It. mutare*, *F. muter*; see *MEW*.

MUTILATE, *v. a.* To deprive of some essential part. *L. mutilo*.

MUTINOUS, *a.* Opposing lawful authority, seditious. *F. mutin*, from *L. motus*, commotion.

MUTTER, *v.* To murmur, to grumble. *L. muttio*, from *mutus*, *μῦθ*, *F. mot*, a word; sometimes perhaps the frequentative of *To MOUTH*.

MUTTON, *s.* The flesh of a sheep, but properly of a wether. *F. mouton*, *Arm. mout*, *W. molt*, *I. moltin*, from *L. mutilatus*, castrated.

MUTUAL, *a.* Acting in return, reciprocal. *L. mutualis*, *F. mutuel*.

MUZZLE, *s.* The mouth, a fastening for the mouth. *Arm. nuzzel*, *F. museau*, *It. muso*, *Sp. bozal*, *I. busial*; the intermutations of *m* and *b* were frequent; see *MOUTH*.

MYOLOGY, *s.* The doctrine of the muscles, from *μῦς* and *λόγ*.

MYRIAD, *s.* The number of ten thousand. *Μυριάς*.

MYRMIDON, *s.* A constable, a soldier. *Μυρμιδων*.

MYRRH, *s.* A strong, aromatic gum. *A. moor*, *μύρρα*, *L. myrrha*, *F. myrrhe*.

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MYRTLE, *s.* A fragrant, ever-green shrub. *Μύρτος*, *L. myrtus*, *F. myrte*.

MYSTERY, *s.* Something sacredly obscure, a secret, a trade. *Μυστήριον*, *L. mysterium*, *F. mystere*. It properly signified a trade or art, the

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secrets of which were revealed only to the initiated.

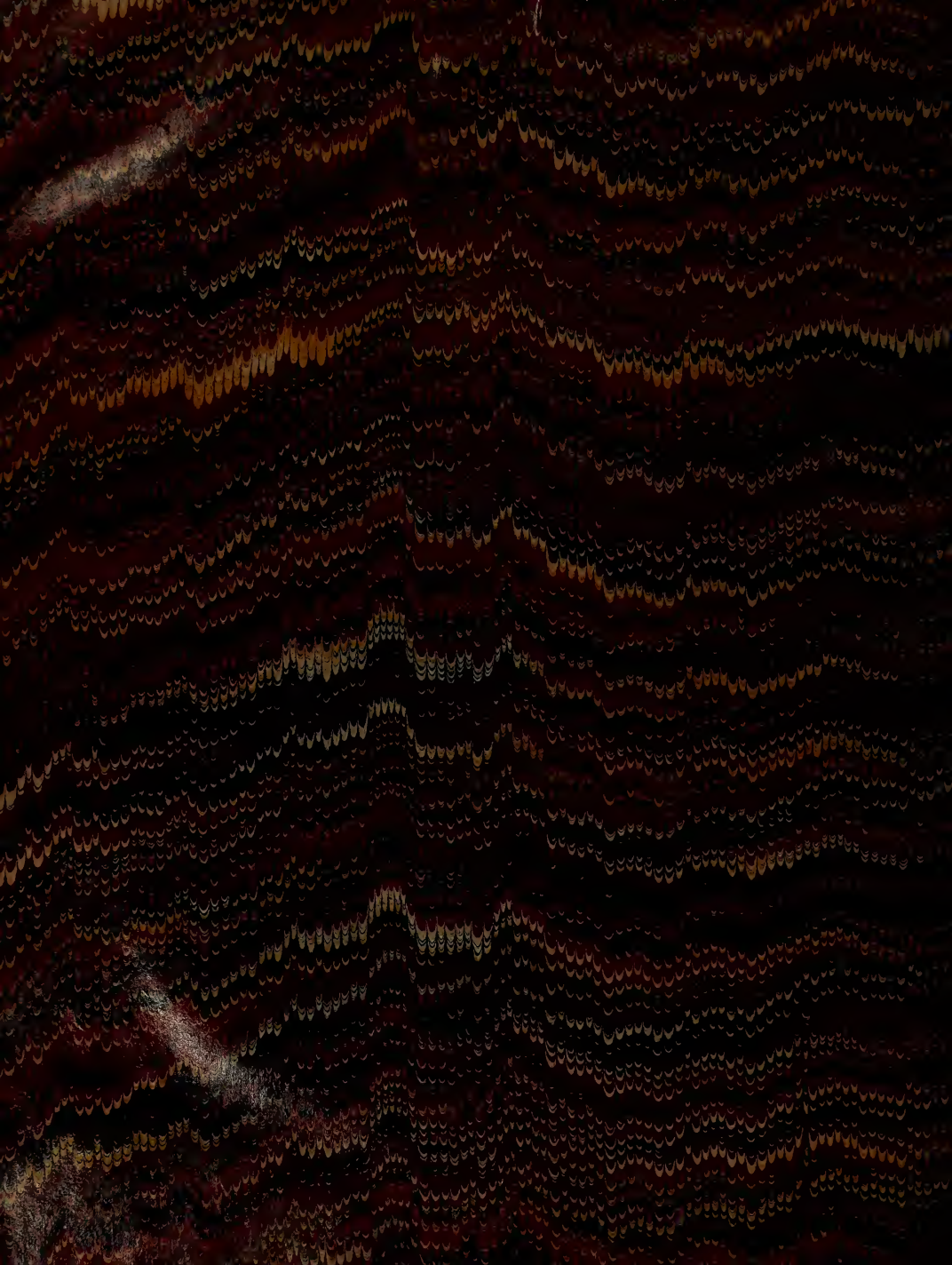
MYTHOLOGY, *s.* A system of heathen worship. *Μυθολογία*, from *μύω* and *θεολογία*, to initiate or instruct in theology.

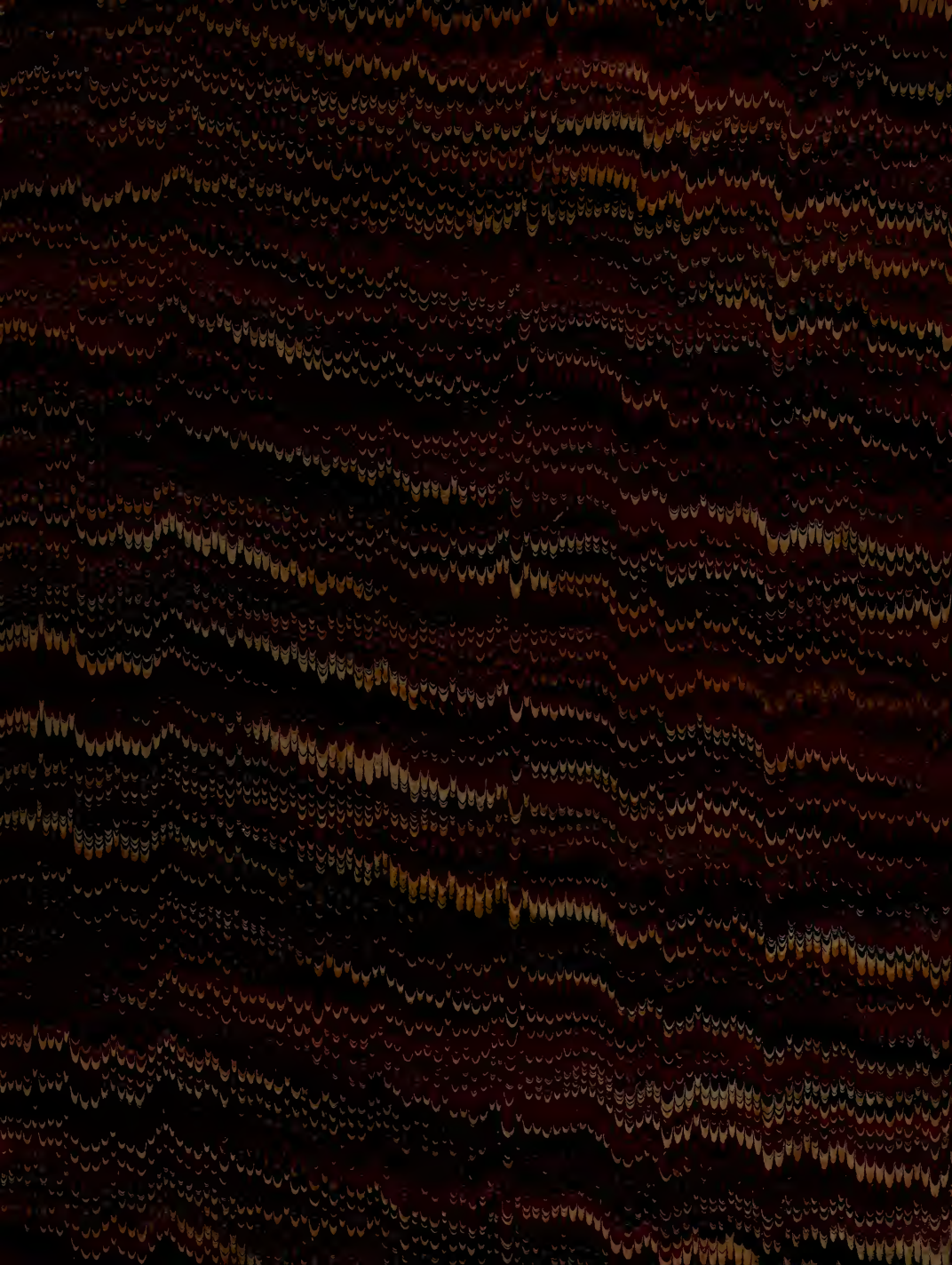




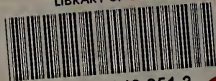








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